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NATIONALISM

IMELDA OCTAVIA SHANKLIN

AN ORB whirling by an invisible Force rests on an invisible Hand. There are other countless such orbs, larger, smaller, all of them whirling by the same invisible Force, all of them resting on the same invisible Hand. As they turn they also circle, changing positions, but preserving always an accord of relationship. It is a sight stupendous, beautiful, a majestic dance of rhythm, exactness and grace. In the multitude of orbs the one is not conspicuous. The Force that spins it, the Hand on which it turns knows intimately the particular orb, as it whirls and swings in precise obedience to the music which directs the celestial minuet.

The orb was nebulous, fluid with the pliancy of an intense heat. As it turned it lost somewhat of its elastic qualities, cooling there in bluey space. Torrential rains deluged its surface. The unchecked tides raced over it, sweeping along with the whirling of the orb. Then barriers arose, and the waters were the sea. The barriers became dry land, out of which sprang gigantic herbage. The sea was the habitation of swimmers. Upon the land appeared a different order of dwellers, some flying, some creeping, some walking.

Of the dry land animals, those that walked became the most powerful. The separate families of walkers drove against each other in furious wars. First one, then another of the family groups held sway. Finally, there appeared a creature that walked all the time on two feet, having fingers on the upper limbs instead of toes. This creature was man.

With his fingers man devised weapons of offense and defense. His weapons gave him power to fight at a distance, an insuperable advantage over the other creatures. Before the adroitness of man, all the other earth dwellers fell back. Man was king.

The king lived in a cave, or made his castle in the boughs of a tree. He fought for his food. He fought for his dwelling. When one king fancied the house of another king there was war. The fittest survived and occupied the cave or the tree bough. They fought for a woman and the stronger possessed her. Then two or more men united for the holding of a specially desirable cave. Winning through the exercise of superior craft and strength, they set into operation the first human community of earth. This was the genesis of nationalism.

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The experience of the human family is the experience of each human indivdual. When God begins the process of raising up children unto Abraham from the stones of the earth, the soul in the stone steps from lower to higher until the highest is reached. The pains of delivery and the torpor of deliverance not infrequently disguise the nature of this dual transaction. But the cosmic necessity never abates.

What took place in the long ago period of cave dwelling is now again enacted in Europe. The strategy and the weapons are not the same, but the reasoning and the motive differ not in the least. The objective point being a cave, a port or a province, the logic of the two situations is identical.

From the time when the human race reached the level of development which we call civilization there has been two ideas from which to choose as a standard of government. These ideas are nationalism and patriotism. The terms are popularly confounded, but they are distinct and opposite. Another idea has been hinted, and few apprehend its full character. It is democracy. The three ideas may be sharply distinguished:

Nationalism, individual and communal selfishness.

Patriotism, individual and communal generosity.

Democracy, individual and communal equality.

Nationalism is the law of Moses, eye for eye, tooth for tooth. Patriotism is the word of prophecy: Behold, one greater cometh. Democracy is the fulfillment of the law and the prophets, the rule of righteousness upon earth.

Being the Moses law, nationalism is the Adam motive. It takes what it wants, remote consequences deferring to present lust. It takes, regardless of command, regardless of right abstract and concrete. Adam wanted the apple, therefore he ate the apple. When brought to account for his trespass he accused Eve as instigator; Eve blamed the devil, and the devil had to stand pat, there being no one farther down the line for him to saddle with the offense. Observe the parallel: The press of population calls for more room, enlarged commercial scope. There are good harbors and fruitful provinces beyond. We need, we are able, therefore we will take. Then the world began the quiz as to who started the row. England deserves the blame, France is guilty, Germany began it, little Belgium is the culprit. Not one of the European belligerants admit breaking the peace. All were virtuous, all were far from offense. It was our ancient enemy, not we, is the self-exculpation of each.

The war began in the cave, back there in time when men first believed that brute might is lord of ethical right.

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There is a cosmic standard of right toward which all life yearns. Conformity to this standard is the object of the survival test, the overtest of those who have proven fit up to a certain point. Unable to satisfy the supreme demand, the civilizations of past ages went down, one after another, obliterated by the force they could not withstand. No national group can indefinitely survive on the policy of self service. The policy contravenes the law of evolution. Conformity to the cosmic summons to a progressive righteousness will preserve national identity.

There is one law for the person, for the family, for

the state, for the world. That is that law of sharing our best with all individuals and all peoples. Motive is as vital to the country as it is to the citizen. By virtue of the fact that progress is a condition to indefinite survival, the controlling motive is a sure forerunner of conditions. Men and societies of men have tried to break the law of cosmic progress. Not one of them has ever done this. But the would-be outlaws were each and all broken.

The Jewish nation was the spiritual leader of the world. Its kings and its people were earnest self-servers, intense nationalists. Jewry lost its peculiar prestige in the midst of its sins, its servility to its many captors. Pagan Rome, of the heavy yoke and the iron hand, was the last general master of the chosen people. Rome, one time supreme in the world, ardently nationalistic, fell decadent from selfishness and miserably perished. So have, so shall all other nations where creed is self, where ambition is lust.

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The character of nationalism insures the destruction of nationalism. The hand that is against all other hands shall find all other hands against it.

Nationalism has as its ideal the conquest of peoples, the destruction of others that it may increase. It knows not the full law of survival; so its empire of supremacy is flitting, now here, now there, has history written that the strongest nation may be pointed out.

It is founded on and preserved by force. Exactness of speech will not permit us to say that it is maintained by militarism; it is militarism. Within and without, it is greed backed by force.

It is the grossness of feeling that pampers appetite, indulges in cruelties, inflicts its wishes upon weaker peoples. It imposes grievous financial burdens for the upkeep of pomp. It subverts education to the elevation of the basest motives in government. Its appeal is to the low passions, that it may have justification for perpetuating its own existence. It invites the woes pronounced upon those who devour widow's houses, and for pretense make long prayers. It is from these

conditions in government that Europe is now struggling to free its peoples.

Self-service meets the survival test in that period of racial development preceding the demand for patriotism. Ethnical obligations flow out of cosmic life in grades. First, survival by brute means, naked savages fighting hand to hand, or with crudest weapons; then a secondary stage of this war grade, what our self respect leads us to denominate civilized warfare. Now enters intellect, working on brute means. When this new force begins to grapple with the problems of a people the way is opening for the coming of the higher vision. The first grade of ethnical development is drawing to a close in European policies and ideals. The great test is upon that portion of earth's people. A demon of selfishness has obsessed their governments. The cosmic ideal has ordered the demon to come forth, and the unclean spirit is obeying with such convulsions as the world sees.

There is no beauty, no glory in nationalism. There is in it nothing worth striving for. Its rule of action would not be tolerated in a private citizen of any self respecting community. If a municipality or territorial division of any civilized country should essay the tactics of nationalism the central government would quickly send troops into the lawless region and bring it back to order.

If a father thinks that he can bestow prestige upon his sons by stealing to enrich them, or honors upon his daughters by debasing other women, that father is a microscopic figure of the nation that tries to elevate itself through the practice of dishonorable dealings with other states.

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It is of the slightest significance that the upheaval was foretold, years ago. We can cite prophecy to show that it was due, but we can cite only jealousies and covetousness as the basis of its origin. Prophecy does not mean that the event is to be welcomed. The prophet sees causes operating; he knows what will be the visible aspect of these forces when they conjoin. It is the simplest of reasoning processes.

That the war was pointed out in times past is of small concern to us who are trying by every expedient of honor and humanity to keep out of the quarrel. What is altogether to the point with us is the idealism, the devotion to principle that will enable us to stand free. To maintain the status of common friend to each nation actively involved is pure humanitarianism. To remain the advocate of an honorable peace for each, a peace which no nation will desire to break, or failing desire will lack the temerity to affront, is the work at hand for America. Such is, and has been our problem all along.

There is nothing in the outlook to cause us dismay. God rules. This is the work of His eternal law, throwing back the forces that act lawlessly. There is one death for men who believe that it is appointed unto them to die once. With the passing of their souls there passes also the cause of death. Brave men are making the plains of Europe a shambles, but their blood poured out, a sacrificial offering for the sins of nationalism, shall atone for the nations and bring in the higher dispensation, a true patriotism, and ultimately a democracy of equality, a brotherhood uniting all peoples.

This is not a world war. A very small portion of earth's area is directly involved. A large number of the world's inhabitants are personally engaged, but not a majority. Not all of Europe is in the conflict. Little of great Asia is concerned. Africa is only relatively interested: Who shall exploit her? Outside of Canada, the New World is scathless. We are keenly aware of its world meaning. We are profoundly sympathetic toward the suffering of the helpless non-combatants. We are deeply touched along the ethical lines of the movement. But it is not our war.

Governmental, commercial, social and mental ties unite the whole world in this era. The distress of one national group is in a measure the pain of all nations. The elemental passions warring in a blind fury of self-destruction is an

awful spectacle, a Doomsday Book opened before the eyes of the quick millions. But it is not a world war. Every European who calls it such speaks in the narrow dialect of bigotry. Every American who uses the phrase opens a door which true Americanism and sincere humanitarianism command him to keep shut, even to the outlay of his fullest strength and exercise of his manliest courage.

EXERCISING JUDGMENT

If our judgment is normal, then we are healthy in the eliminating region of the body. The whole region of elimination, not only the kidneys, but the other excretory organs, must stand free and normal, through our realizing that the judgment of God is in the world, a perfect justice, always eliminating the useless, casting out that which is not the expression of the highest, and retaining that which allows the light to shine. The reins stand for the inner, subtle feelings of judgment, the tender feelings of judgment. The kidneys stand for our belief in the ordinary processes of judgment.

If there seems to be overwork with the kidneys, and they seem not equal to that which has been brought to bear upon them, it is because in the thinking and in the feeling there have been unnecessary judgments, which are not of the highest—which are not just, not kind, not merciful. The commonest ways of this false judgment are being expressed in criticism, unkindness, sarcasm, cutting remarks, fault-finding, looking for the errors, picking out the weaknesses, and thinking over people's shortcomings.

The habit of criticising others may start with more or less good judgment and justice. But because of the belief in evil it is continually overreaching the mark until finally we see people who are full of acid thoughts picturing them out in the flesh, and having kidneys that are not able to throw off the false accumulations that are settling in the bones as hardness; a lime condition in the joints and a surplus of sugar in the flesh and blood.—*Annie Rix Militz, in "The Renewal of the Body."*

TEMPLE TALKS

By the Editor

THERE are two ways of looking at man. One is that he is the perfect creation of a perfect God; that he is not responsible for anything that he may do; in fact, that he does not do anything of himself, but that God is all, and everything that is done God does, and is wholly responsible for.

This view of man makes him a puppet, a mere mechanical toy moved about by a superior will. It presupposes a creator and a creation, each complete in itself. In its last analysis it is the old orthodox idea of a personal God, making a personal man, and putting him forth in a prepared world, where he is tempted by a manufactured devil, and then punished for his verdant disobedience.

Dressed in metaphysical clothing this view appeals to a certain phase of reasoning, and many who refuse to accept the old time personal aspect of Deity arrive at virtually the same conclusion by mental jugglery.

They postulate a perfect God in Spirit who creates a perfect man. If God is all and he is perfect, they cannot see logically where there is room for imperfection anywhere. This leaves place for not even the appearance of error, hence that which seems to be is gravely declared a dream of error without a dreamer.

In mind they calmly deny away the manifest world as mortal delusion—and continue to strain every nerve to keep the dream going.

Every true metaphysician admits that a great truth underlies this view of the Eternal Goodness in the manifest and unmanifest; its weakness is in the conclusion drawn from the premise. This conclusion is not consistent, because it does not reconcile cause and effect. It deals with cause only in the ideal, and not finding effect up to its standard of per-

fection, it declares it nothing—absolutely without source. source.

He who accepts this idea of God unwittingly admits that man is not an essential part of Being.

If God is perfect in himself as abstract Mind without a manifestation, man and the universe are not necessary to his completeness, and they are, therefore, superadded conditions, barnacles as it were, below the water line of a being that is independent of them in every way.

The view that meets every point which may be raised is that man is an essential factor in a grand trinity, all of which it takes to make the whole of Being. Being is composed of Wisdom, Will and Consciousness. It takes all of these to make what we term God, and man stands in this God-head as Will. Ideas exist eternally in Wisdom; they are made manifest through Will, and the manifestation is called Consciousness.

Thus, man being the faculty of Will in the Supreme God-head, it is through him that the universe is brought into manifestation.

That which is brought forth is consciousness—a thing made. Now things made are the result of putting together different elements. All would be monotony, dead level, eternal sameness, if this were not true.

So if everything were always put together just the same way, here again would prevail a lack of interest. If the outcome of every motive and act at every step were definitely settled, existence would be without interest.

There must be in the creation of worlds, or states of consciousness, an ideal far beyond what has been realized.

Thus man is eternally at one with the Father in his divine essence as the Will, but when that Will is sent forth to carry out the ideals of the Father, Wisdom, a condition is set up, a state of consciousness called the soul, and its outer court called the body.

These are states or conditions which have been produced by the Will acting in time and space, and they are subject to laws inherent in Being.

If the Ego, or Will, which is man, has faithfully adhered to its Wisdom and carried out in its work the plans which are there idealized, it has created a harmonious consciousness.

This is Adam in the Garden of Eden. There is perfect harmony, and man is doing his part of the Divine work without friction. There are, however, many factors entering into the creation of a consciousness.

The one object is enjoyment. Being manifests its possibilities for the purpose of pleasure. Pleasure is the result of bringing together in right relation the potentialities of Being.

The Wisdom, Love and Substance of Mind are manifest in consciousness as Intelligence, Attraction and Sensation.

Eve represents Love, and the serpent, Substance. Thus when Love comes in contact with Substance, sensation is aroused in consciousness. Whoever indulges in sensation blindly and without restraint, eventually finds himself a slave and in the dungeon of sense darkness. The right relation between the factors in harmonious creation are not sustained, discord arises, and the consciousness of something wrong. This is evil. But the good stands ever in its place, in partial eclipse though it may be, through ignorance of the Will.

This realm of things made, or consciousness of condition is termed the soul. The body is the outer court of the soul, and an expert representative, in form, of the ideas which are revolving in the inner realms of its domain. The planet on which we live is a type of every man's soul.

The solid parts in the body, the electrical currents that permeate it from center to circumference, and far beyond, represent the passions and emotions of man, and the clouds are a fit symbol of the mortal thoughts that have been thrown out by the discords of unwise thinking.

All these are things, and are undergoing constant change. They appear to progress from lower to higher forms which men have observed and called evolution.

This perpetual change is symbolic of man's consciousness. It also is going through just such an evolutionary process as is observed in the planet. This is a phase of consciousness.

The ego is building, and these states and conditions are the evidences of its handiwork. "The soul that sinneth, it shall die," writes the prophet. What is this sin and what is the death that is threatened?

We have found what the soul is, also its place in the God-head, so we have but to carry out the logical conclusion from the premise there laid down, to find what this sin must be, and the consequence, or that condition termed death.

If a soul is a state of consciousness in an ascending scale of realization, its sin must in some way be connected with this process. The exact meaning of the word *sin* is "a falling short." So we readily see that a sinning soul is one that has somewhere, or in some respect, failed to come up to a certain standard of achievement.

The command of God to man is, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens,and over every living thing that moveth upon the earth."

These represent states of mind, and they are all contained in the consciousness of every man. Any failure on our part to exercise this dominion is a falling short, or, as the gospels state it, a "sin."

The ideal man, the real self never sinned nor in any way fell short, because it is without the pale of things or conditions. So we in essence cannot fall short or sin; it is the thing made that falls short.

We are each eternally existing in the bosom of the Father as idea, and we shall always remain there in perfectness that never grows less nor never grows more; it simply *is*. But is this idea self-consciousness? Does it have that identity which makes us living souls?

Here is a question that makes important the consideration of the perfect ideal and its expression.

If I am perfect as an abstract idea, it is virtually a state that leaves me without self-consciousness. I am All in All, but not conscious of it in its relation or comparison, hence it is not appreciated by me. I am a perfect ideal, ever striving to express my potentialities. Without expression I am a carpenter without tools, a mechanic without the means to put my talents to use.

This is what the soul means to man. It represents what he has accomplished in carrying out his inherent possibilities.

If he has reached a certain point in expressing himself, and through some perverse or mistaken act loses what he has attained, he has fallen short, he has sinned, and must be set back in the scale of achievement. He is not condemned, except it be that the disgrace of failure be so considered.

But the soul does not fall short except in degree. It does not entirely miss the goal of eternal achievement because of some slight error. It may not fall short in many such failures piled high against its record in the Book of Life.

It is a long road that we have come, from the inception of this experience, and the way has been strewn with success and defeat again and again repeated. What we have lost in one battle has been gained in another, and the average has generally been in our favor.

There are sins of omission as well as sins of commission. It is a human way of looking at things to count everything as the result of some act.

In the case of the healing, by Jesus, of the man born blind, as recorded in John, the Jews asked whether his condition was the result of sin on the part of himself or his parents. Jesus said neither, "but that the works of God should be made manifest in him."

Thus Jesus gave testimony of man's place in the God-

head as the Will—that in which the works of God are made manifest.

If man fails to apprehend his mission and do the work of bringing forth what is alloted to him, he remains in darkness.

This blindness is that state of omission which prevails in every man who does not realize his place in the God-head.

We are each in the God-head here and now with all its powers and possibilities wrapped up in us, as the oak is wrapped up in the acorn. If we do not exercise our powers of expression we never bring forth the giant oak. If we bury our talent in the ground of fear and negation we are not doing the works of God.

God is Life, we are the Living; God is Wisdom, we are Understanding; God is Love, we are Will. Unless we proceed to act, we are not among the living at all. To be an inert mass is to be virtually dead to the world of life and light.

We all want to be among the living. This desire is the very center of our being, and it is this that incites the Will, which we are, to action. If we fail to act when moved by the inner impulse, we drop back into the darkness of inactivity, and finally lose the little light that we have.

Friction produces heat and light in the mechanical world, and action produces intelligence and power in the mental world.

If you fail to do that which you are moved from within as the right thing to do, you are sinning, and your soul will remain in darkness to just that degree.

The only work man has to do is to manifest in himself the works of God. God will do all the works; you have merely to see that they are done. This is not work, but the merest child's play. In fact, you must first become as a little child in order to do the works of God. That is, a condition of absolute obedience and trust must be assumed, and then the Most High will pour through you wisdom and power.

Dying is the name we have given to that state of negation in man's consciousness where he can no longer retain possession of his body. This is always the result of a failure to recognize God as the source of Wisdom and Life. When the soul falls short in this respect it sins, and there is a physical dissolution which is but the outer symbol of mental negation or spiritual inertia.

This death, or dissolution of the body, is the "second death," over the meaning of which church people have so long contended. The first death is where the consciousness has lost sight of its wisdom-sphere and sunk into the belief that God is absent from man and the universe. This is being dead in "trespasses and sins."

There can be no other explanation of the first and second death. Metaphysically we know that the body is the outer form of the thoughts, and it therefore could not die or disintegrate unless a similar process had first taken place on the mental plane.

If you allow yourself to go to sleep spiritually; that is, if you live in the senses, and fail to recognize your spiritual selfhood and your relation to Being, you are already virtually dying or dead. The fact that you seem to live and exercise a limited consciousness on the animal plane is no evidence that you are alive, because these senses fail you ere long; they will dissolve, and you are then in the second death.

Man's office in Being is to make manifest its possibilities, and unless he does this in its highest degree he is falling short or sinning. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

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When the Lord asked Solomon what he would have, he chose Understanding. Understanding is the most necessary element in man's Being. If we had complete control of the forces of nature and yet lacked the understanding of how to use them, we would soon destroy ourselves.

Understanding is a spiritual quality that comes from the one Divine Source, and we must go to the Spirit to find it.

When the young prophet, Samuel, thought he heard Eli the High Priest speaking to him, he went to him to ask if he called, but Eli said, "No." He went again, but Eli had not called. Then the prophet told the child it was the Lord that called him and that he should say, "Speak, Lord, for thy servant heareth." The inner voice spoke to Samuel. He did not listen with his ears. If you want to hear the voice of the Lord, listen with your mind by holding yourself in a mental attitude of receptivity.

Can this be done in a moment by one who has not cultivated it in any way? Can such a one hear the voice of the Lord? No. Man *develops* his soul powers. In the absolute he has all things, but he must cultivate spiritual faculties just as he cultivates mental faculties.

It is therefore necessary to have understanding and apply it, before we can hear. This power that hears the great Universal Nature is within our own minds. The morning stars sang together, and Pythagoras said he had reason for believing that the stars and planets were but songs in a great symphony, and that the Lord was singing the Universe into expression. He was called mad for making the statement, yet the inner man attests its truth.

As we cultivate this ability to listen within we find it is possible to get the Universal Tone and throw it into our conscious mind. It is not a voice that we hear; it is Understanding from the Omnipresent Spirit, through the cultivation of the inner powers of consciousness. You may call this consciousness Soul, or what you will; it does not make any difference what you name it so long as you know that *it is*, and you must bring it forth. Many people think this development will in some way come to them miraculously, but the message of Jesus Christ is: You shall know the Truth and through this Truth you shall be made free. You must study the inner law of your being; you must know the inner science of the mind.

The Lord converses with every one of us continually,

but we do not know it because we do not listen. I say the Lord converses with you because I know you could not live one moment without him. How could all these processes go on in your body without the Lord? When you have learned to listen, you can hear the voice of the great Universal One. You may hear the voice, in your stomach, or in your heart, or your liver; everywhere the Universal Force is doing its silent work, and it is doing wonderful things in your organism. The body is a very important part of man's consciousness; it is the fruit of the Soul. It is the result of ages and ages of silent energy and intelligence working into expression Divine Ideals. Never call your body "nothing," "mortal mind," or the "reflection of error thought." Seen with the inner eye the body is the most beautiful thing in existence. Through listening with your mind you may learn of this inner grace and bring it forth.

The only way to hear the inner One, is to steadily listen in the stillness. You cannot hear unless you are willing to relinquish material concepts. If your mind is fixed on the prophet without you cannot hear the Lord within. Our Father, the great Universal Mind, requires that we have understanding of the law. We must understand what the powers that move the universe are; what the Law of God is, and how to use it.

When the children of Israel were down in Egypt (ignorance) they were slaves to the law, because they did not know how to use it, and they found that they had burdens added to them on every side. What was their delivery? Moses, the demonstrable power of mind set into action by *I Am.*

When the *I Am* is quickened within, you are transformed; the light of intelligence is sent into the void and day takes the place of darkness. Then you are in the Spirit, and you know that the Father has given all things into your keeping. If we use the law without understanding, we get a so-called evil result and we are apt to think that evil is a reality in our world.

We must get rid of our superstition and ignorance by

living in the Spirit; by declaring continually that there is no material, dead substance, but that all is alive and intelligent.

Bring the trip-hammer of your own spiritual word and pound that material mind of yours every day, and reduce it to absolute powder. This is an easy matter if you will devote a little time to the process. We must be willing to do the little things. It is the getting back to simple processes, and the most productive process that I know, is learn to listen to this spiritual leading. These powers of Spirit are mighty, but before we can use them we must learn like Samuel to say: "Speak, Lord; for thy servant heareth."

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The things which we have truly "learned and are assured of" are not written in any book. Truth does not come from without, but from a conviction within the mind based upon *understanding*. A doctrine based upon Scripture alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal law, and open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others. We had as well claim that the history of Columbus' discovery of America includes the creation of America as to claim that Truth and the Scriptures are one.

"Knowing of whom thou hast learned them." Jesus said the Holy Spirit, the Comforter, should come and lead into all Truth. This is the "One" referred to by Paul in II Timothy 3 and 4. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness." This is very different from the statement in the Old Version that all Scripture is inspired. "Given by inspiration of God" is literally "God-breathed." If God ever breathed into the mind of man, is he not now breathing? We open ourselves to this inspiration, or inbreathing, of God by our thoughts

and words. If our minds are filled with the idea that inspiration ceased with Moses, or Jesus, or Paul, or some modern high priestess or priest, then we plug up the stream of God-thought flowing to us, and no revelation comes direct. What we get is second-hand—we measure it by the authority which we have set up as the final Word of God to man.

Jesus Christ is the standard. It is his "appearing," the setting up of his "kingdom," the judging of "the quick and the dead," that tries the mettle of the man. When the Perfect Man begins to assert himself in us there is an "appearing" of a higher standard of right and wrong. Our thoughts are brought to judgment. The thoughts of life, the "quick," and the thoughts of the "dead," are tried by the Truth, and those only let into the kingdom of God within us which chord with Principle. The "word" of this Truth must be declared constantly "in season and out of season." Those who grow lax in this respect find themselves falling back into mortal thought and material ways.

The firm state of faith in the invisible powers, which we build up by our oft repeated meditations and statements of Truth, stands us in good hand when our minds come to that place where our "ears itch" for new teachings—a fuller explanation of the mysteries of the doctrine. Such a time always comes to those who are passing through the regeneration. If one is well grounded in Principle, and has the substance invisible well established in consciousness, there is but little danger of "turning aside into fables." The consciousness of Truth having done its work in the mind thoroughly, and fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man—"I am ready to be offered, the time of my departure is at hand."

The "crown of righteousness" is the fulfilling of the Divine Law and the resurrection of the body. This is fulfilled literally in those who "fight the good fight," the overcoming of error with Truth. This does not mean the death of the body and a great resurrection day away off in the future, but, as clearly taught by Paul, a new state of mind

every time we overcome some mortal error, and a clearer realization in body of the omnipresent Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies.

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It is man's nature to have dominion, to create, to dominate, but in the exercise of this innate power he should remember to make the most advantageous adjustment with his environment.

Man can so dominate the functions of his body that they will do that which is opposed to the law of their being. This is noticably true of the stomach—it can be made to digest food that is detrimental to the whole system. Sailors shipwrecked in Behring Sea found the natives make a regular diet of decayed fish. They were a sorry lot, as the result of such food, but it seemed good to them. It is said that in certain parts of England chickens are not considered prime until the flesh is so rotten that it can be pulled off the bones with the hands. In America men and women train their stomach to digest the most noxious messes under the delusion that it is food.

But how about the stumbling block? Who is "thy brother," for whom Christ died? Is he not the body-man, the brother of the soul, whom Christ comes to save, to lift up? If in your ignorance you put a stumbling block in his way you are destroying him. Byron said, "The eating of meat makes me ferocious." Experiments with dogs prove that a vegetable diet makes them docile and kind, while a flesh diet causes them to be ferocious. Edmund Keene, the eminent English actor said, "When I am to take the part of a lover I eat lamb, when a tyrant I eat pork, and when a villian I eat beef."

If both men and animals are singularly affected by certain kinds of diet does it not point to a law running through nature, and should we not take the hint and observe this law?

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Following after the things that make for peace and edification

of another brings us naturally to that state where we will not eat flesh, nor drink wine, nor do anything whereby our brother stumbleth.

* * * * * *

Most people receive with a grain of salt the Scripture quoted, "It is more blessed to give than to receive." They think it part of the "stock in trade" of the minister's appeal for the Foreign Missionary Society, or for money to clear up the church debt.

But if the pleasure of receiving and giving could be compared for a lifetime it would undoubtedly be found that the joy would be on the giving side by a very large per cent. Then to get the most pleasure out of life one should practice giving. Few people give systematically—they give when they are asked, and often an undercurrent of regret goes with the gift; they are not cheerful givers.

To give with an ungracious feeling is detrimental to both the giver and receiver. No one likes to receive from those who regret their gifts, and the one who gives in that spirit thwarts the law that would increase his gift if it carried the cheerful thought with it.

Men sometimes give with the object of getting back in another way more than their gift, but this does not apply to religious donations. When one gives to the cause of Christ he expects no financial return. But here there is often missing of the mark. Religious giving is the most profitable of all giving if one knows the law, which is *blessing*. If you bless what you give it is increased in your thought atmosphere and your words create for it a multiplying energy that goes on developing after it kind, until the original impetus is exhausted.

But if one first gives himself to the Lord, there will be no cessation of the original impetus in righteous giving, because it is Spirit. When one gives in the abounding faith of God's abundance, a certain spiritual and financial prosperity sets in and the whole man receives the increase. It has been observed that when a church organization gets the

enthusiasm of giving for religious purposes that more prosperity comes to the individual members.

"Abundance" and "riches," are good words to get into the mind if you want prosperity. If you keep your mind charged with words of this character you will never lack and your gifts will carry increase wherever they go.

But there first must be a willing mind. What God beholds is the mind and if that is right the whole man and all his acts are right. The gift is acceptable "according to that a man hath." The acceptability of all our offerings depends not on the amount given but the proportion which it bears to our means. The widow's mite was a very great gift because it was her all. If a millionaire should give one hundred thousand dollars to a good cause it would be heralded as a princely donation, but in fact it is no more worthy of commendation than the gift of one hundred dollars by the man whose whole possessions is a thousand. The proportion is the same and in the spirit of things the man who gives his love with his gift gives far more than the one who gives cold dollars.

Be sure and put the *good feeling* into your gift. Everything that you send forth with this soul-substance as its animating principle always comes back multiplied. Keep the grudging feeling out of your gifts because it will also come back to you. "As a man soweth so shall he also reap." This applies to everything we do, because we put into every act the seed thought that brings a crop after its own character.

"I will lift up mine eyes unto the hills from whence cometh my help." We live too much on the lowlands of our natures. If we linger upon the hills of elevated thought and dwell among the summits of spiritual aspiration, our lungs will become accustomed to their rare and pure atmosphere. We delve in the glens and caves, and then wonder that life is so cloudy and our horizon so narrow.—*Henry Wood.*

SPIRITUAL THOUGHT ACTIVITY AND ITS FULFILLMENT

Ida M. Mingle

PRIMARILY, all the energy in the universe is thought. We look out upon the realm of things and at first sight are inclined to believe that the world of effect is the reality of living. But with the second sight, which is the development of understanding, we perceive that we are living in a world of vital thought-forms, everything in the manifest world being charged with the idea that created it, and bringing into the world of effect a greater or lesser degree of harmony.

No one desires to manifest inharmony of body and affairs, and no one need continue in this unhappy state if he will earnestly and patiently gave his attention to the cultivating of those thoughts that produce good results. Man is not the creature of circumstances, but the creator of circumstances. To become convinced that "thoughts are things," and that the undesirable "things" in our living are the effect of undesirable thinking, acts as an incentive in the elimination of false thoughts. Realizing that we created an ill-fitting condition, is to be assured that we have the power to create the condition of good that we desire. The truth that man is the offspring of a Creator is sufficient proof that he is by nature endowed with creative powers, for the fruit is like unto the tree that bears it. It is well to realize that God is Spirit-Mind, that sequentially man's creative powers must be spiritual or mental. The command, "Be ye fruitful and multiply and replenish the earth," was given by God to his Man-Idea. It follows that as man re-establishes himself in the spiritual consciousness, he will come again to the giving of all his forces to the bringing forth of God's ideal universe, the kingdom of heaven.

Jesus definitely located the kingdom of heaven as within man. In the parable of the sower (the one of the

mustard seed and the leaven), Jesus likened the kingdom of heaven to a growing, expanding process, having as its beginning a germ containing all possibilities, yet needing the fitting soil in order to unfold and develop. The soil is the mind of man, and the germ is the Christ center in man, about which all his ideas must revolve before he can come into the consciousness of the harmony of the kingdom.

If the conditions under which you live, as pertaining to your environment, your bodily affairs, your family, your business, are not all that you desire, begin a self-examination of your thought-world and ascertain just what the character of your thinking is. In this examination you will find the key to the whole situation, for a thought is the most potently charged working principle of the universe. Every thought is a seed and brings forth after its kind. "Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." By the fruit of your thoughts, you may know the condition of your mental soil.

The power of choice has been vested in man from his creation. Man has exercised this power in many external ways, and is now discerning that it is to the cause side—the mental side—that his attention must be directed, if he is to transform his topsy-turvy world into one of peace and righteousness. Every man is a miniature world, but until he has redeemed his own universe—soul and body—he is not ready to conquer other worlds. His chief concern is his own salvation. The substance of our thinking, as we are working out our own salvation permeates into the race consciousness, uplifting and redeeming it. But the place of power is at the center of our own being, and through this Christ-center all our thoughts must pass to be charged with the substance of Spirit. We cannot change the without except by changing the thoughts within. What is manifest in our world (body and affairs) today is the effect of previous thinking. In the stillness of our souls thoughts are growing whether we be conscious of it or not, but to become

thoroughly aware of this growth, and control it, is the object of thought spiritualization.

When you make up your mind to build a new house, what is the first factor that enters in? Do you not familiarize yourself with the plans, that is, get a vision of the Ideal House to be built, then give your attention to the selection of the material to be used in its construction? You may live in the old house while the new one is being built, but the substance of your thoughts is centered in the new structure. In the same manner we begin the adjustment of our mental home. First comes the delightful realization that we are builders, that we are naturally endowed with creative powers; that the thought and word are the implements with which we carve and construct. Imbued with the desire for a fuller understanding of this wonderful energy of Mind, we begin to speak the Word that represents the desires of the heart. Speaking the Word is really a positive declaration of Truth made silently or audibly. To be effective the Word must be charged with the substance of one's faith in it to bring about the desired results. The door of the mind must be closed to all thoughts of doubt, for the Word must be held firmly and expectantly in mind that the proper connection with the quickening Spirit be made.

To bring forth eternally is to live in ideas, to reduce everything in the external world to that common denominator. No matter how commonplace the work to be performed may be, somewhere in it is the germinal idea about which the thoughts pertaining to that particular phase of expression revolve. If you are a seamstress or a designer you will unearth the ideas which make for the success of your work. The idea of perfection, the goal of all expression, will be your keynote, then order, deftness and harmony. Of what are you thinking as you sew and create? The show next week, the Sunday dinner, the cares of the world in various forms? Success in any line requires concentrated attention to the thing at hand. Understanding the power of the thought to create, the seamstress or designer, with every stroke of the needle or pencil, would be quietly

affirming: "I do everything in perfect order. I am neat in expression. All my work is harmonious and I love to express it." The finished product is as perfect as the idea it represents. If you think of any work to be accomplished, meditate upon the ideas involved and think from your own organic center. Much of the depletion of body and waste of energy comes from thinking outside of the body, so to speak, allowing the mind to ramble in ideas, hither and thither, having no fixed purpose in thinking. This is the "wanderlust" we have to offset, and which builds up thought-forms about us that we do not desire. When the mind is filled with the true ideas in connection with any phase of expression, the mental and the external process move simultaneously to the goal of perfection.

With every declaration of Truth there must be a corresponding action in the outer. I cannot affirm that I am filled with joy and go about with a sorrowful countenance. I cannot declare that I am filled with the wisdom of Divine Mind, and then shrink at the opportunity to express wisdom. Having placed myself at-one with any of the qualities of Being, I must act the part. If we are doubtful or wavering, the Law cannot be fulfilled in us, for our wavering state of mind makes void the word of God. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The scribes and Pharisees were bound by traditional thinking and custom.

As we continue in the spiritualization of our thoughts, we may find many scribes and Pharisees encamped in our grounds—thoughts that have held us in bondage for many ages. Chief among these adversaries of Christ, are the fixed ideas pertaining to the body. Man has so long believed himself to be the offspring of flesh, his body to be material, subject to decay and senility, that he finds it necessary to enter with great earnestness into the realization of the more abundant life promised by Jesus Christ. He finds that when he uses all the substance of his thoughts in establishing the constructive idea in any expression, he is in reality eliminat-

ing from consciousness the destructive idea, and offsetting the man-made limitations of age, decay and death.

The surprising thing is that man continued to believe and teach the dissolution of the body as God's will, and death the open door to heaven, for centuries after the advent of Jesus, who took on the likeness of flesh and proved step by step the supremacy of Spirit over mortal limitations. He chose to go through the change called death, by way of the grave, and came triumphantly out of the Valley of the Shadow clothed in a body, proving once for all the unification of the spirit, soul and body of man in an eternal, indestructible, indissoluble Life principle, and the falsity of all limited ideas pertaining to the body consciousness.

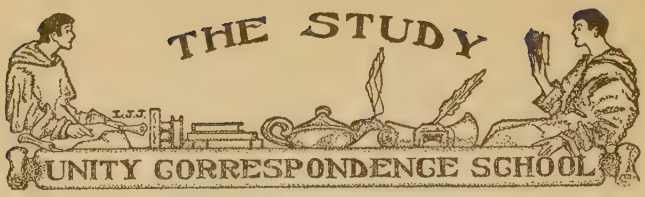
People look forward to dwelling forever in a glorified body after death, overlooking the declaration that *death* is the last *enemy to be overcome.* There will be no glorified body after death except through glorified and exalted thought, and death takes place momently as we uplift and redeem our minds. Paul said, "I die daily in the Lord," and glimpsed the true process of putting on immortality through living. Before the realization of Truth that man is spiritual, that his Parent is God, and that his inheritance is wholeness (holiness), goodness and perfection, all beliefs in the reality of flesh and its laws are forever dissolved. Ignorance, sin, weakness and disease have no power to perpetuate themselves in man's consciousness when man ceases to believe in them as realities.

Only through identifying the self with spiritual ideas will man uncover and bring forth the Divine Body. This perfect body expression is the fulfillment of spiritual thinking, and the goal to be attained by every overcomer. Man is not alone in this attainment. He has always the assurance of his own indwelling Christ that he is superior to every limitation, and the example of Jesus who went before to blaze the way. God's stamp of perfection written in man's heart must find expression, and will come into visibility when man stills his tumultous household of thoughts, and lets the Mind of Christ have its way in him. The good, the

true, the real, the desirable and eternal energies of Mind will then be poured into his consciousness, and find a corresponding expression in his body in health, peace and harmony. All the cells, tissues and fluids of the body are subject to the thoughts of the mind. Spiritualizing the thoughts—redeeming the mind from all ideas of impurity, discord and decay—regenerates and transmutes the body into the very substance of our spiritual thoughts. Then our thoughts become the living bread from heaven. "If any man eat of this bread, he shall live forever."

THE DOCTOR'S JOKE

"When I was attending medical college," said a New Orleans physician, "our old professor of *materia medica* and general practice told us one day that he had a remarkable case which he proposed to exhibit next morning in clinic. 'I have persuaded the man to allow you to examine him in the interest of science,' he said, 'and you will each make an independent diagnosis in writing.' Next day the patient appeared. He was a big strapping fellow, and, without any preface, he peeled off his clothes and took his place on the table. We examined him in squads, thumping his chest, listening to his lungs, feeling his pulse, taking his temperature, and doing everything else we could think of. I soon discovered valvular disease of the heart in an advanced stage, but said nothing, according to the rule, and sat up nearly all night writing my diagnosis. When the professor took his place on the platform at lecture hour his desk was heaped high with our written reports. 'Well, gentlemen,' he said blandly, 'I find here forty-six diagnoses, each describing a different disease. I consider the variety of your discoveries very remarkable, especially'—here he paused and deliberately polished his eye-glasses—'especially, gentlemen, as there was nothing whatever the matter with the patient.' The silence that ensued was so thick you could have cut it with an ax."—*New Orleans Times-Democrat.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THE PUBLIC SPEAKING CLASS

[EDITOR'S NOTE—Students at the Unity Center have the benefit of a Public Speaking Class, in which they are drilled in making short addresses on the platform in the Lecture Hall. This class meets once a week and is under the direction of Mr. Lowell Fillmore. The subjects treated cover the whole Science of Mind and are often interesting and instructive to the public. The following addresses were among those made at a recent meeting.]

AN EXPLANATION OF GOD AS THE ONE MIND

PEARL BAILEY

Nothing just happens, there is a certain cause for every effect; in other words, every incident, object and effect comes about as the result of some phase of the Divine Law being set into operation. These results or effects are called by the world in general, good or evil, which is simply another way of saying the Law has been used with or without intelligence. This brings us to the conclusion that there must be a guiding intelligence in the universe, which is manifest as wisdom.

As Truth students we have a habit of speaking of our conscious, subconscious and superconscious minds and the Universal Mind, as though we really had three minds, and there was a greater mind outside of us. Truth students all over the world, and some of the more advanced material scientists have found that there is but one Spirit Substance in the Universe, out of which all that exists is formed. We realize that this Spirit Substance is the Primal Cause of all things.

That there is a quality of knowing or intelligence in the world we all admit. Then, since all of the visible world is this Primal Cause, Divine Substance or God made manifest, Intelligence must be a quality of God. We call this Divine Mind. As there is only one Substance, one Truth, there is also only One Mind, or the Divine or Christ Mind.

Then we cannot say we have three minds, but that we manifest or express Divine Mind in numerous ways and in various degrees. The unenlightened acquire knowledge

through the five senses, through study, conversations, taste and feelings. What is thus acquired may or may not be absolutely true, and it very seldom is. When we do this we bring the outside to consciousness, thus cutting off the perfect expression of Divine Mind through us. Then the individual believes in all sorts of things that are not true and manifests all kinds of undesirable conditions which he calls "evil." They are not evil; they are simply expressions of lack of intelligence or wisdom in handling the Law of Cause and Effect. In other words, the Christ Mind is not allowed full expression.

Man is like a wireless station. If he keeps the wires eternally busy with the untrue, or only partially true so-called facts of the world, how can Divine Mind express through him?

When we recognize that there is but One Mind, the Divine or Christ Mind, and give it an opportunity to express perfectly through us, then all the phases of mind within us will be unified, and we will know all the Christ Mind knows, which is Truth in the Absolute. Then we will be truly intelligent, and will express wisdom and our lives will manifest the Divine Perfection the Father has willed for each and every one of us.

THE REASON WE BELIEVE IN HEALTH AS OUR BIRTHRIGHT

KATE F. ROBERTSON

It is entirely reasonable to assume that man comes forth from the Almighty—the One called by many different names, but who all agree is the origin of everything.

Man as the offspring of this Almighty One must partake of the character of his parent. The earthly child resembles his parents—how much more so should the heavenly child.

God is Good; health is Good. God is harmony; health is harmony. God is peace; health is peace. So it is logical to conclude that health is an attribute of God, and

therefore as children of God, health is our birthright. So the reason for our faith in health as our birthright is our understanding of the real nature of God and of our real nature as his offspring. Our faith increases with this knowledge and understanding.

Health is always considered a blessing. True, it does seem that some people have a habit of "harping on that minor chord—disease," but that is when they are claiming the birthright of the flesh. When they are born again they are chagrined by any such manifestation. They are ashamed to be sick, because it is proof that in some way they are breaking the Law.

"The tongue of the wise is health." The wise do not talk about things they do not wish manifested in their environment; they understand the real nature of God and their real nature as offspring of God; and knowing that God is wholeness and perfection, they know that their birthright is wholeness and perfection.

A little child of a friend of mine made a very unusual statement one day, and his mother said, "Bobbie, how do you know that?" Bobbie said: "I know with my know." So when we come into this understanding of our real self we know with *our Know* that health is our birthright.

We hear much about the "ills that flesh is heir to." These ills are the result of wrong ideas and wrong acts. They are fixed in consciousness by being seen as real. These wrong ideas are seeds and bring forth after their kind. We have wrong ideas about ourselves.

A friend of mine grew up with the idea that she must become deaf because nearly all of her family so manifested. At the appointed time, according to the race belief in that family, she began to manifest the usual symptoms. After suffering for about a year, she consulted the family physician, with the idea of having him recommend a specialist. He said, "Well, let's try this ourselves first." He examined her ears and said they were perfectly clear. He looked into her throat and said it was the finest wide-open throat

he ever saw; that there was a slight appearance of catarrh, but a few weeks treatment would cure it. The patient had unbounded faith in the physician, and after taking some little sugar powders for about two weeks, all inharmony disappeared and she has escaped the family deafness. That physician builded better than he knew. He said that the young lady did not need to go the way of the family; that people did not inherit disease; they only inherited tendency to disease.

So we get these wrong ideas about ourselves, and see our imperfections as real; we believe ourselves subject to this, that or the other. The Truth that makes free is that man is the offspring of God and inherits perfection. This inheritance is the idea of health which the awakened Son and heir lays hold of and expresses—for "all that the Father hath is mine."

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The Source From Which Jesus Fed the Multitude

We are told that Jesus fed a multitude of over five thousand from the apparent source of five small loaves of bread and two fishes.

Some say they do not believe this as a fact; well, maybe it is not, but it represents a truth. Historical facts mean very little to us as individuals; it is the lesson we learn from them, and the way we apply it that counts.

The truth of this lesson is that the real source of supply was not the two fishes and the five loaves; it was Spirit-Substance—the great sea of Substance in which we have our being, like fishes in the water.

There is an old fable that one day the fishes in the sea heard about the sea; their curiosity was aroused and they wanted to see the sea; they did not know what or where it was. That is the way with most of us; we live in this great sea of Substance, and are not conscious of it—until one like Jesus comes to teach and show us.

Most of the so-called miracles of Jesus were performed on the seashore. The sea represents Universal

Mind; inexhaustible resource—spiritual Substance, out of which all things are made. To us Jesus represents the *I Am*. He was always in touch with this sea, and he understood the law that it must have inflow and outflow. It flows into our consciousness and is given form according to our faith.

"Things which are seen were not made of things which do appear." They are made of invisible thought-substance which the mind lays hold of. Jesus, through his faith in the Father, through his knowledge of the Law, through the power of the Word, and through praise and thanksgiving, laid hold of this Spirit Substance and created what he wanted. He entered into the consciousness of this thought-substance, and out of it multiplied the loaves and fishes.

Somewhere in the Bible is Jesus' statement that he did what he saw the Father do. He had compassion on the hungry multitude; he saw the Father feeding them, and he did what he saw the Father do. Through conscious unity with the Father-Mind he overcame the slow process of nature, and God gave the increase quickly.

He looked up to heaven and blessed the bread and gave thanks. The Aquarian Gospel reads: "Looking up to heaven, he spoke the sacred Word." He knew that what he wanted already existed in Divine Mind—this sea of Universal Substance out of which all things are made—and he gave thanks for it without regard to appearances. God answers prayers in ideas, thoughts, words, which are translated into the realm of the outer in the form of the thing desired.

It is necessary that we pray with understanding of the Law, and always give thanks that our prayers are answered, regardless of appearances.

Some time ago there appeared in a local paper the story of a Hindoo making lead out of apparently nothing. He taught that the Divine part of man controls the transformation of the all-present essence into material things. He was a man without personal desires, ready to do the Master's will always. In him there was no possibility of

desire to harm any living creature, and he considered it a crime to call anything his own. From him there radiated a rare magnetic charm, for he was one with Divine Love. He never made a display of these powers for show, but in order to teach a pupil, gave an exhibition of making lead, and of growing a mango tree in bloom and fruit, in a pot of earth and from seed procured by the pupil. Also, to show that this power is as a two-edged sword and cuts both ways, he caused a small tree to wither. We all know the story of Jesus withering the fig-tree.

Possibly the reason so few have this power is that they are capable of misusing it. When this power is attained by such a one and is misused, it reacts, for we reap as we sow. And the power leaves the one who misuses it.

Therefore, with all our getting, let us get Wisdom. The Self of man is spiritual, and when in direct, conscious unity with the parent mind, has real creative power. If in each step of this process man conformed to the Divine Creative Law, his word would make things instantly, as Jesus made the loaves and fishes. If we live the life as Jesus lived it, we too can multiply loaves and fishes, for he said that we should do the works that he did and even greater works.

SOME OF THE FUNCTIONS OF THE ORGANISM CONTROLLED BY THE SUBCONSCIOUS MIND

THEO SCHOBERT

The study of the formative and controlling power of thought is a most vital, important and wonderful one. It is very necessary that every individual should have a thorough knowledge of it. We have learned from this study that all the organs and members of the body (which seems material) are formed and built by thought. Therefore in understanding we can say with the Psalmist, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious are thy thoughts unto me, O God! how great is the sum of them."

The Ideas of God are very precious unto us when we come to comprehend the truth that we are those ideas and are co-workers with him in the great work of expressing and bringing forth into manifestation. We can speak the Word, without which nothing ever was or can be made, and it will go out into the Universal Omnipresent Substance and Life, and there begin at once to act and take form. According to the understanding and use of the Divine Principles of Being in thought which we project will be the degree of symmetry, perfection and durability manifested in the structure made visible.

Not only are these wonderful organisms of ours made through thought, but they are controlled by thought as well —some by our conscious thought, some by the subconscious. We go about our daily duties, our tongues, ears, eyes, hands and feet, to a certain extent at least, doing our bidding, taking notice and moving as impelled by our conscious direction. When we go through the same activities day after day however, much of our conscious thought becomes automatic and sinks down into the subconscious, and we find ourselves doing a great deal of our outer work through habit, with very little if any conscious thinking. This was brought particularly to my notice through a little incident that took place a few weeks ago. I started from home to go to town and became deep in meditation, not consciously realizing where I was going, when all at once I came to myself to find that I was just about in front of the Unity Building here, where I had been in the habit of coming almost daily for several years. I had not intended coming this way at all. It was simply what might be called "force of habit," the subconscious doing the directing.

But while the outer members of our bodies are controlled more by the conscious mind, the inner organs, such

as are used in circulation, respiration, digestion and assimilation of food, are not controlled so readily by our conscious thought, but act from habit or from the impelling forces of the subconscious. We breathe constantly and our hearts keep pumping away, sending the blood out through the arteries and smaller blood vessels to every part of the body, with the necessary elements to build up the organism, and gathering the waste or impurities, carry them back through the veins to the heart, where they are sent to the lungs to be thrown off through the exhalation of the air we have just breathed in. And so with our food; all the conscious control we seem to have over it is in taking it into our mouths, masticating and swallowing it. The work of digesting it and incorporating it into the system goes on without any further attention on our part.

It does seem to me that the intelligence of the different organs of the body I have just mentioned, and the impelling forces so actively expressed by them, must have come direct from the superconscious—the ideas back of them, and was projected into them through the thought that formed them in the beginning, for before we consciously knew anything about them, they did their work faithfully. We have proved however that they are helped or hindered, and their functioning can be stopped entirely, or brought to a higher plane of action and be made enduring, according to our thoughts. If we believe in and express ideas of weakness and disease in regard to any of these organs they soon begin to manifest the imperfections we have instilled into them through our error thinking. If we, on the other hand, *know* every part of our organism to be strong and whole and spiritual, those thoughts become subconscious and express themselves in the perfect working of the various functions.

Since so many wrong beliefs concerning the human body and its "machinery" have been stored in the subconscious mind of each of us, through the race thought and ignorant and unwise teaching, it is very necessary that we change our thinking and talking, thus enabling the Truth to be established in the subconscious that it may cause per-

fect work to be done in the organism. In the process of doing this we find that we gain more and more the power to consciously control the vital functions. But this will be fully explained in another lesson by another student, so I must not trespass, but in conclusion will say again that some of the different functions of the body ordinarily controlled by the subconscious mind are breathing, the circulation of the blood in its work of cleansing and renewing the tissues of the body, the digestion of the food we eat and its incorporation into the system, and all these functions are outer symbols or manifestations of the real spiritual transmutation work which is going on continually in every true overcomer.

WHAT IS THE RESURRECTION?

ELSIE E. HICKS

This subject is so deep and broad that it could not possibly be covered in the limited time of three minutes, however, we can touch upon a few definite points.

Resurrection means to restore; to bring to life and light. The goal of man is resurrection, raising the whole man, spirit, soul and body, up into the Christ Consciousness of righteousness and life.

This Resurrection begins in the mind of man. His consciousness is quickened by the Spirit of Truth within and he receives the new life through Christ. When this new life is set into action it consumes or burns up all adverse thoughts and manifests itself throughout the body. This manifestation will be eternal and everlasting when man acknowledges it and gives it the nourishing true words which come to him from the Spirit within.

In order that the whole man may be redeemed and lifted up it is necessary that every cell in the body shall become conscious of the Christ Life. These cells however, are but representatives of thoughts in the mind. The awakening of these formed thoughts is the process of restoring to consciousness the new and never-ending Life, which renews and regenerates man that he may become the New Man in

Christ Jesus. Thus man is born again; born of the Spirit into the consciousness of the Water of Life, as demonstrated by Jesus.

The complete resurrection of Spirit, soul and body is brought about step by step, through daily meditating and unifying ourselves with the Christ Life and endeavoring to live in the Christ Consciousness.

This Resurrection is not to be put off until some future time, nor is it to be looked forward to as something to take place after death. Now is the accepted time. Now is the day of salvation. In Romans 12:1 we are told to "present our bodies a *living* sacrifice, holy, acceptable unto God which is our reasonable service." God is Life. He therefore must have a living body here, and now, through which to manifest himself.

Let us enter into the same consciousness as did Jesus when he said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Let this Truth abide in you until it becomes the whole of your soul consciousness, and also extends into the body consciousness, thus completing your resurrection in spirit, soul and body, as explained by Christ Jesus.

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WHAT IS THE ONLY WAY TO LIFE ETERNAL?

The manifestation of Eternal Life is based upon an understanding of the Divine Law of Life and its relation to the individual consciousness.

To come into conscious realization, conscious oneness with Life Eternal, man must know that Life is Omnipresent, always with him, and that Life eternally manifests as Principle.

There is never a beginning nor ending to life. Life is unchangeable, enduring, ever-abiding. It is man's changable thoughts about life that changes his consciousness of it. If we want to manifest more abundant life we must awaken our inactive states of consciousness and keep the mind filled with ideas of Life Eternal.

To do this, go deep down in the midst of your being to the Spring of Life, which has doubtless not yet been awakened in you, and give it light, that it may joyously flow to every part of the body. Every little body-cell must become conscious of this Omnipresent, never-ending Life, which is constantly nourishing and upbuilding them. "For with thee is the fountain of life."

When this Life Fountain is set free, which is the result of faithful concentration and meditation upon the Life Idea, man's whole being consciously realizes that it is immersed in a Sea of Life. This Life is in us all, and through us all and above us all, and is eternal and abiding.

There are many adjustments to make before we can fully realize this wonderful Sea of Life in which we exist. I say *exist* because that is all many of us are now doing. We are not *living* until we are alive in God; until we are conscious that we have made an at-one-ment with this everywhere-present, inexhaustible Life. Jesus made this at-one-ment with the Great Life and he said, "I am come that ye might have life, and have it more abundantly."

When our thoughts are set in Divine Order, we should take another matter of reform into consideration, and that is the character of food we daily put into God's blessed temple. How can we expect to realize fullness of life if we continue to partake of foods that are lacking in life elements, such as meat? Neither does baking, boiling or frying, give life to food. God evidently intended man to eat his food uncooked, as he gave him neither fire nor a cook book.

Then how careful we should be in selecting only foods that will help us to be more alive and come in deeper union with the Omnipresent, never-failing, endless life. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God."

This Scripture passage is clear and explains itself, but I want to call your attention to the truth that the "paradise" of God is this body temple *after* every cell has become conscious of Eternal Life and is expressing Life in its fullness.

WHAT IS THE CONSCIOUS MIND? WHAT OTHER NAME IS SOMETIMES GIVEN?

NORA MONTGOMERY

The conscious mind knows itself as a thinking, living being, and when it looks to the outer it gathers its knowledge from the senses and judges according to the appearances. Then sin and sickness are manifested in the body. The conscious mind should get its ideas from the superconscious or Christ Mind, and give them to the subconscious mind to be worked out in the body, bringing into manifestation the perfect idea of God.

When man was created the Lord breathed into his nostrils the breath of life and man became a living soul; that is, he became a conscious soul or mind functioning in the body—the garden of Eden. He became alive to the spiritual powers, and ideas created.

The fowls of the air and the beasts of the field are ideas formed in the superconscious mind. The Lord brought them to man's consciousness, and when man called them out and named them, he gave them to the subconscious mind to be worked out in the body. As man needed a help-meet, a unifying thought that was to help him meet and unify these ideas, the Lord caused a deep sleep or silence to fall upon man, and he took out one of his ribs, a thought that arises at the heart or love center, and formed woman, representing love or intuition. The Lord brought her unto him, and woman (love) and man (wisdom) were united, and became as one flesh. Man was then harmonized with his within and manifested the perfection of God.

In the next chapter we find the true process of mental action reversed and woman or love became a channel, uniting man with the outer; judgment and understanding became confused, and inharmony was brought forth in the body. The conscious mind in its inharmony became the objective or carnal mind, the mind of the senses.

We can briefly trace history for a little way and show how the separation came about. Abram represents con-

sciousness of God; his brother, a thought once removed from him—Nahor, zeal; and Nahor's son, Lot, personality. The Lord led Abram into the land of success which is in spiritual brotherhood, and Lot went out into the outer consciousness—into Sodom and Gomorrah. The Lord warned him of its destruction and he left with his family. Lot's wife looked back and was turned into a pillar of salt, or a crystallized thought of personal love, and Lot with his daughters fled and hid in a cave in the outer consciousness, and here he had a son called Moab, which is carnal mind.

Man's objective or carnal mind has become so filled with error thoughts that it is like a factory throbbing with the noise of machinery. The smoke and noise of the outer dims the eye and deadens the ear until man walks into the machinery of crystallized thought of his own making, and his body becomes torn and mangled and his mind cast into outer darkness.

However, Jesus has in his life taught man how he could meet and overcome the carnal mind. He was led into the wilderness to examine himself and pray; and the tempter came to him and said that if man was the Son of God he could turn stones—manifest substance—into food for the soul; that he could go up into the pinnacle of the temple—spiritual consciousness—and cast himself down into the earth conditions and not lose his identity; and that he could gain worldly fame and material wealth by using his spiritual powers in the without. This shows that carnal mind believes in materiality, and knowledge of good and evil, and in worldly fame.

Jesus teaches that the Son of God cannot be tempted, for there is only one substance—Spiritual Substance; there is only one power—Omnipotent Good; and there is only one mind—the Christ Mind, and that Mind is ever ready to show man his real Self and to lead him into the realization of his true birthright. He must go within, close his eyes and ears to the outer and listen to the "still, small voice" of Truth. He must be united with love of intuition through which all Truth is revealed.

Personal love, which has become crystallized, must be dissolved through the Spirit of Truth. This means suffering and anguish in the body. However, man sees truth, purity and hope of glory, and again man is unified with his real Self. Man then looks to God, or the superconscious mind, as the source of all life, and Divine Order is restored in the conscious and subconscious mind. He has become one with the Father and heir to the riches of the All-Knowing Mind.

THE TREE OF LIFE

F. Richard Lynch

Under the figure of the Garden of Eden we have an allegory which is rich with an esoteric teaching regarding the inner life of man. In it we find many valuable lessons that have practical application to our ordinary daily living, and yet throughout the whole of this continued metaphor there is deep spiritual instruction, the teaching of which lies at the base of all morality and all religion.

Students of metaphysics, particularly those who are applying the principles of the science of being, realize that if we are to derive any essential benefit from such allegories as the one we are now contemplating, it will be necessary for us to interpret them in a light other than that which they are generally viewed—historically. They reason that we must look back of the mere letter which killeth and into the Spirit which maketh alive, for the outward letter alone is often the cause of our losing sight of the spiritual truth which it conceals. Thus, in keeping with this idea, they teach that biblical names of persons and places, the history of events, also parables and allegories, are representative of the various steps which the individual soul takes in its unfoldment of the Adam state (material) to the Christ consciousness (spiritual). These ideas are surely in harmony with the teachings of the Master, who knew and taught that spiritual things must be spiritually discerned, and that reading the words of the Bible was not sufficient as a guide to the Spirit of Truth.

It is scarcely necessary to say that I shall not interpret the Tree of Life to mean a literal tree, for you realize that we are to discover something of the esoteric meaning of this symbology. You who receive this message have reached a place in your development where you are no longer children in mind or babes in understanding, so I shall speak freely of the lessons hidden in this mysterious figure of the tree. Before I explain the symbology of the allegory, I should like to give you the text, which are several short verses taken from our Scriptures where reference is made to our subject. Those italicized words that follow have peculiar significance in the metaphysical interpretation.

Genesis 2:8, 9—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life also in the midst of the garden* and the tree of knowledge of good and evil."

Genesis 3:22 (after the fall of man)—"And the Lord God said, Behold the man is become as one of us, to know good and evil, *and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.*"

Revelation 2:7—"He that hath an ear, let him hear what the Spirit saith unto the churches. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*"

Let us first consider the garden which the Lord God (Spiritual man) planted. From what we read in II Corinthians 6:16, "I dwell in them and walk in them," and many other like passages, we fully believe that the garden in which God now walks is the human body. But we also believe that this is spoken of only those who cleanse themselves from all defilement of the flesh. The body to be the sanctuary of the living God, must be purified and regenerated. We see evidence on every hand that those who sin against the body are deprived of it in disease and death. The immortality of the body is gained by regeneration,

through the conservation and transmutation of all of the elements of being.

In the garden of the body there are two trees growing, one the tree of knowledge of good and evil, and the other the tree of life. The first is a symbol of reproduction by carnal generation and its fruit is death to the body, "In the day that thou eatest thereof, thou shalt surely die." The second, a symbol of immortality by regeneration, and the fruit of this tree is life. The tree of knowledge is represented by the nervous system of the human body through which the vital fluids descend; and the tree of life, by means of which the river of life ascends, is represented by the lymphatic system. The latter, we read, grows in the midst of the garden—in the midst of the body.

With fidelity to our subject, we shall think, not so much of the tree of knowledge of good and evil, but of the tree of life. The hidden truths underlying this portion of the biblical narrative are of the utmost value to those who desire to know more of the process of regeneration; that process the Master referred to when speaking of the way man must be reborn. If we know well what is meant in these words, "And now lest he put forth his hand, and take also of the tree of life, and eat, and live forever," we shall understand the process of regeneration.

Authorities on anatomy and physiology tell us that branches of the lymphatic system penetrate every part of the human structure. Starting at the life center, its countless tubes, similar to arteries, carry life-giving substance to the entire physical organism. It sends its branches with nourishment and vital force to every brain cell in the human body. It is the lymphatic system that carries the "pure river of the waters of life," that fountain of immortal substance which first vitalizes the physical, producing perfect health to the body, and then develops the mind, causing it to be quickened mentally, and finally brings man into a full consciousness of his spiritual nature.

Without further delving into this subject, let us stop and ask ourselves just what use we are to make of the

precious life-fluid which we possess. It is within our power to use it, through conservation and transmutation, to nourish and rebuild the mind and body, or lose it through waste and dissipation—to eat of the tree of knowledge and partake of its fruits is to indulge in the lusts of the flesh, which causes disease and death. The right use of the water of life, or the elixir of life, restores vitality to the whole man—physically, mentally and spiritually, and leads to life everlasting.

In our second reference, we are told to take hold of the tree of life and eat of it. This operation is part of the regenerative process. Taking hold and eating of the tree of life, is really the appropriating of the vital forces for rebuilding and prolonging life in the body. No longer must we overlook the fact that the river of living water within us must change its course and flow upward instead of outward into sex activity. It is necessary for us to take hold with the mind and will to direct the life and substance of our being that we may demonstrate the more abundant life.

When we have eaten of the Tree of Life we have regained entrance into Paradise. We will then enjoy perfect health in an immortal body. But what have we done to bring about this wonderful transformation, for there is no more disease, weakness, poverty or death in our world? We have only to think of the promise, "To him that overcometh will I give to eat of the tree of life." We have overcome and mastered all the lusts that the flesh is heir to. We have conquered the "beasts of the field," and have risen above carnal intemperance.

How wonderful to anticipate the return to our Edenic garden body—Paradise! The procession of birth and death will have ceased. The regenerated mind and body will be permanent structures, full of life and power. A world of harmony, beauty and freedom will be realized for us here upon the earth.

"I will both lay me down in peace and sleep, for Thou Lord only makest one to dwell in safety."

SUNDAY LESSONS

SUNDAY, APRIL 22

TEMPERANCE LESSON.—Prov. 23:29-35.

29. Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek out mixed wine.

31. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly:

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange things, and they heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

SILENT PRAYER: *The consciousness of spiritual mastery restores me to the dominion which was mine in the beginning.*

A number of young men were one day sitting round the fire of the waiting room of an English railroad, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room a minister who, hearing what the young men were saying, stepped up to the policeman and said, "Pray, sir, what have you to say about temperance?" "Well," replied the policeman, "all I have to say is that I never took a teetotaler to York Castle Prison in my life, nor to Wakefield House of Correction, either."

Every officer in the world could doubtless testify likewise, yet saloons are licensed nearly everywhere, every day. Why is it that men are making so easy of cultivation the tendency to indulge in intoxicants, and opening doors in the

most public places where men, women and even children can get the poison that brings upon them the woes and sorrows of the drunkard? Mammon can answer this question. The money god is in invisible attendance at every city council and dictates the votes.

But the enormity of this crime is at last getting the attention of fathers and mothers. They are beginning to realize that a traffic that brings such dire results upon their children should not be tolerated and a great wave of suppression is sweeping over the land. The liquor traffic is doomed and with the eradication of the saloon will go one great avenue of sense culture and dominance.

Alcohol stimulates the appetite and those who drink also eat to excess. Wine drinking and meat eating go hand in hand. "Be not among wine-bibbers; among riotous eaters of flesh." Strong drink stimulates the animal in man and the beast appears instead of the angel.

But the removal of the saloon will not wholly solve the problem. There is a demand in man for stimulant and he will find it in some other material element unless he is educated in the right way. This education begins the moment he is shown the dominion of the spiritual over the animal and the necessity of maintaining this dominion. A teacher once gave a lesson on the power of spiritual man to one who was a slave to tobacco. He afterward told how he sat down, smoking, in a park and laid his cigar in front of him and talked to it. He said, "So I am your slave? You cause me to be nervous and filthy; you are slowly filling my system with a poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, the Son of God, come to this abject servitude? No! henceforth I am master and I now crush you and your power out of my life!" With this declamation he threw the cigar on the ground and crushed it with his heel, and he never smoked again, nor had any desire to smoke.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his *word*. Let there be a clear understanding that

man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands and will reform the most hopeless case when faithfully applied either by the individual for himself, or with the help of a spiritual healer.

Sunday, April 29

THE CREATIVE LIGHT OF MIND.—Gen. 1:1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.

1. In the beginning God created the heavens and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

9. And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

12. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

SILENT PRAYER: *I am the light of the world.*

To understand the creation of the universe by God we must know somewhat of the character of God. Jesus said, "God is Spirit." The works of God, he said, were done in him and through him. "The Father within me, he doeth the works." That God is an intelligent force, always present and always active, is the virtual conclusion of all philosophers, thus corroborating the statements of Jesus. God is eternally *in* his creation, and never separate from it. Wherever there is evidence of creative action, there God is.

The difference between philosophers, like Tyndall and Huxley, who observe the creative law and draw logical conclusions of the presence of a creator, and Jesus, who feels and consciously knows that Creator, is one of consciousness. One says, "God works in ways unknown to me," and the other, "The Father worketh hitherto, and I work." One is an onlooker and the other is a conscious co-worker—but they both bear testimony to the activity of an invisible power which is constantly doing something. The question is, How is this being done?

It is important that this question be settled at the outset. That the creative force is not mechanical, that is, material, all agree. No one ever saw God make a flower with his hands, as the molder of wax makes flowers; yet God is making flowers all the time. What moves the hands of the maker of wax flowers? *Mind.* What moves those invisible hands that are constantly making all things? *Mind,* also. This is a very simple proposition, yet in its right understanding is the key to all the mysteries of creation.

God is Mind, and he creates through his *Word,* or thought, and this is the universal creative vehicle. It is plainly stated in this first chapter of Genesis, "God said." Jesus corroborated this creative power of the Word again

and again. He said that his words were so powerful that if we let them abide in us we might ask whatsoever we would and it should be done unto us. See John 15:7.

God is a Mind Force carrying forward creation under mental law. That law may be known to anyone who can attain its mental scope. Jesus said, "Be ye perfect even as your Father in heaven is perfect." This means that we should strive for that perfection which God is. We are the "image and likeness" of this Great Creative Mind, and, being in a certain aspect of our minds just like it, we can through mental adjustment attain the same conscious unity that Jesus did.

God creates through the action of his mind, and all things rest on *ideas*. The idea back of the flower is *beauty*. The idea back of music is *harmony*. The idea back of day is *light*, or a dispensation of intelligence.

This whole chapter is a mental statement of creative ideas involved into the universe. This is involution. Every mental statement is mind involution. Evolution is the working out in manifestation of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in being. This applies to the great and the small. In mind there is but One.

Sunday, May 6

THE IMAGE AND LIKENESS OF GOD.—Gen. 1:26, 27; 2:7-9, 15-24.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every

tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

19. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

20. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

23. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

SILENT PRAYER: *God created me in his own image.*

This statement of man's creation, the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The apparent man is so at variance with the description that they cannot be reconciled. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they are including the whole of Genesis.

But Genesis is more than an allegory—it is a description of the real ideal creation. In planning, civil engineers

often use algebraic terms—X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order, and become a visible part of the structure. So man plans in his mind that which he proposes to build. First the ideal, then the visible. This is the process through which all creation passes. God makes all things in his mind first, this is involution; then they are made into form and shape, this is evolution.

It is a fact, then, that man, as we see him personally, represents the "X" in the "image and likeness" man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keeps him moving forward to higher and higher achievements. The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas, which the personal representative arranges as thoughts, and forms as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual and the other intellectual and material.

An understanding of certain creative facts, and man's powers therein, make a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named *I Am*. It is something more than *I*, as expressed from the human side alone. Yet when that I from the human side has made union with the "image and likeness" I, the true *I Am*, comes into action, and this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness" to make the universe. Thus

God's creations are always spiritual. Man's creations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth," or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two poles of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

Sunday, May 13

MAN'S FREE-WILL DEMONSTRATED.—Gen.3:1-12, 22-24.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

22. And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—

23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

SILENT PRAYER: *I will to do the will of God who created me.*

The serpent was a creation of the Lord God—the most "subtle beast of the field." This represents the Life Center, or Generative Function—(not evil when in obedience to the Law). The "woman" is the Heart Center, or Love Nature. The "garden" is the earthly consciousness, and the "tree" is the connection between the earthly and the heavenly, which in the body is the nervous system. The "fruit" of this tree is the seminal or nerve fluid.

The spinal cord is the great central tree connecting the life reservoir in the generative function with the brain. In it is the reserve supply of the whole organism, and it should never be drawn upon directly. Its fruit, or nerve energy, is set free in the glands through the avenues of the lateral nerve systems. These are the "trees of the garden," whose fruit the man and the woman, or the intellect and the heart, are allowed to eat. But the fruit of the tree in the *midst of the garden*, the great seminal reservoir, is to remain inviolate.

The serpent as "Satan" is sensation suggesting to the soul indulgence in its pleasures beyond the law fixed by the Creative hand. When the soul lets sensation rule, the nerve fluid in the central reservoir is drawn upon, the connection is broken between the spiritual consciousness in the top brain

and life force in the body, and the beasts of the field are in ascendency.

The argument of sense, or "Satan," that through this knowledge of good and evil, man becomes as God, his eyes, or perceptions, are opened, is purely fallacious. People in this sense delusion even claim that it is part of the creative law, and that through it man is attaining wisdom. The fact is, that it is not through it, but in spite of it, that man grows in understanding.

Sense consciousness has involved both heart and intellect in a world of false relations. The separation between body and spiritual mind has made sad havoc in our race harmony. Physical generation has taken the place of soul generation. Instead of bringing forth children of the mind, we are reduced to the menial process of manufacturing physical children—egos who have lost their bodies in previous earth lives, and are seeking further incarnations.

Our bodies fall to pieces because we are generation after generation trying to bring forth after the wisdom of Satan instead of the wisdom of God.

Jesus Christ made the unity in his body between the superconsciousness in the top brain and the Life Center, and by following his methods and identifying ourselves with his mental and spiritual consciousness, we may get back into our former spiritual estate in the Garden of Eden. "As in Adam all die, so in Christ all are made alive." The Apostle saw the law in its depths, and pointed the only way out.

Sunday, May 20

ASCENDENCY OF SOUL OVER BODY.—Gen. 4:3-15.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:

5. But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

SILENT PRAYER: *My soul and body are now lifted up and unified in Christ.*

The story of Cain and Abel is an allegory of the movement of certain departments of the soul. Cain means *possessor.* This refers directly to that part of human consciousness that strives to acquire and possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means *breath*, which places him in the air or mental realm. These two are brothers, that is, closely related in consciousness. Abel does not represent the spiritual mind, but the mentality that controls the animal functions—he was a sheep raiser. In Hindoo metaphysics, Abel would be termed the Animal Soul and Cain the Physical Body. Paul would call Abel the Creature and Cain the Flesh.

Making sacrifices unto the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought and act of man sets free an energy

that gravitates to its appointed place in the various realms of mind and body. The Lord is the one Universal Mind which is the receptacle of all and receives all. If you have a thought of love and good will, you set free invisible emanations that are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul, and at the same time relate you to the Lord, who is the presiding Oversoul of the race. This is the inner meaning of offering sacrifices unto the Lord. Everything in nature is going through this refining process, and there is a constant ascension of matter to mind, and mind to Spirit. We are taught that a period will finally come where the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence the offering of Abel was more acceptable unto the Lord than Cain's. The killing out by the body-selfishness all human sympathy and love, is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul, and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness unto the Lord for expression.

When the selfishness of the body has killed out the finer impulses of the soul, and reduced to material existence all the higher aspirations, there is no longer pleasure in living. Without the soul the body is a machine, with but little sensation and no progress. Cain thus tills the ground, but it yields unto him no strength.

The body feels its degradation, and those who get into this degenerate condition are usually miserable. Cain's punishment is great, and he fears the vengeance of the other faculties condemning the body for its impotency. But the Lord, or Divine Law, has fixed a limit to this, and we are warned not to destroy the body, no matter how great its sins. The mark set upon Cain to keep him from being slain, is the consciousness of his Divine origin. No matter how deep in transgressions the body may be, it still bears the stamp of God, and should never be killed out entirely.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1917
Held daily at 9 p. m.

God's Will in Me in Health and Harmony

PROSPERITY THOUGHT

April 20 to May 20, 1917
Held daily at 12 m.

God's Will in Me is Righteousness and Riches.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from April 15th to May 16th, 1917.

April 15th to May 1st—I Peter, 3:10-12: He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous.

May 1st to May 16th—John 5:25-27: The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a Son of man.

EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity.

The promise is that when we delight ourselves in the Lord, the desires of our heart will be given us. Psalms 37:4-5. As we learn to delight ourselves in the Lord, however, and wait upon him, meditating much upon his Law, our desires often undergo a change and the things we once thought so necessary to our happiness, become of little moment, because we learn to value the priceless treasures of Life, Love and the true spiritual beauty of holiness. As one becomes more God-like in character, expressing more and more of the love, harmony, order, life, strength and intelligence of Spirit, he will become more beautiful in every way, for the entire organism will manifest according to the "thought of his heart." "As a man thinketh in his heart [the very depths of his subconscious] so he will manifest."

You quote, "Is there not an appointed time to man upon earth," from Job 7:1, and, "If a man die shall he live again? All the days of my appointed time will I wait, till my change comes" (Job 14:14).

The words "appointed time" in both verses are translated "warfare" in the American Revised Standard Edition of the Bible, which is a more correct rendering of the idea. The earth is the realm of formed ideas, and does not refer to a location. Man's warfare is in harmonizing the manifest world with his ideas, and even in the midst of the conflict he waits, knowing that his change will come, when he will be living only in the realm of ideas, that is, giving his substance of thought to that realm, and will be able to create whatever he needs and bring into the earth (formed substance) the original perfection with which all ideas were stamped by a perfect designing Mind.

Man has fallen into the habit of thinking that the words death, to die, etc., mean dissolution of the body. Paul made it very plain that daily dying in the Lord was the way of salvation. This is a mental process—daily dying to error thoughts and building in the true, the eternal ideas of Being. Then the body will be changed into an incorruptible one; "in the twinkling of an eye," it will seem, when the change comes, but that is only because we do not see the different steps in the growth, but do see the culmination. You plant a seed in the earth, and because you don't see it above ground, is no proof that it is inert or dormant—but all at once the tendrils shoot forth, and is ushered into the Light of a new life, the effect of days of activity underground. Even the seed seemed to die in order that it might live. This corresponds with thought processes in the mind of man. We are continually in the midst of seed-time and harvest.

The first point concerning Life is that it is an idea in Divine Mind, therefore eternal and indissoluble. The manifestation of an idea must be like the Mind that created it, therefore perfect. If you can realize that God is Life, and that Life is present everywhere, you can offset the idea that

God could ever *will* death. Death is a thought habit set up by man, and is the culmination of error thoughts in mind, and it is in mind that different ideas must be established in order to counteract this bad habit. Regeneration is in part a dying to error thoughts. Affirm: "I die every moment; I let the old go. I am rebuilt every moment and the balance between birth and death (wear and repair) is equalized in me. I drink from the fountain of inexhaustible Life, because Life is God, and I am one with that Life."

* * * * *

If you will remember when children express inharmony, that it is only misdirected energy and power, and that you by holding the Good that should be expressed really bring that good into expression, it will be a delight to you to see only the good in the children or others. Another important point too is that that same Good comes into your life and so blesses you. What we see in others is established in our own minds, and makes or mars our living.

* * * * *

The tendency of the mortal mind is to feel that some one outside of oneself is the cause of one's troubles, and that the remedy comes through some individual in the outer. Now the Truth is that each person builds his own world, within and without. It is some thought or belief within each one that brings about his conditions in mind, body and environment, therefore the first step toward freedom, prosperity and wholeness is to quit thinking that anyone in the outer is the cause of any inharmony or seeming lack that is manifest unto you. The next step is to know that the Helper—the overcomer of all these seeming inharmonious conditions is also within you.

* * * * * *

Will you kindly tell where in the Bible, if more than once, is mentioned a change of mind?—* * *

We find only one place in the Bible where the words "Be ye transformed by the renewing of your mind" appears. This is Rom. 12:2. But the Bible is full of texts bearing directly or indirectly on the subject.

In Romans, 8th chapter, we are told that to be "carnally minded" is to be "in the flesh" and such cannot please God, for "to be carnally minded is death, but to be spiritually minded is life and peace." This indicates very clearly that a "change of mind" is necessary in order that one may live in peace. Again in Hebrews 10:16 we read, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and *in their minds* will I write them." We are co-workers with God and aid in this process by affirming the Truth daily and meditating on it, but it is well to remember that this "change of mind" does not take place through the efforts of the personal man. When we pray and declare Words of Truth we must realize the power of God in them to do the work, else they cannot have the desired effect.

The "heart" in the Bible, very often has reference to the subconscious realm of mind in man, as well as to the seat of the emotions and affections. The affections, emotions and desires of the soul—the heart, have their source in mind —the habits and thoughts of the subconscious governing them to a great extent at least. This gives another important reason why the mind both conscious and subconscious, must be renewed in order to bring about the redemption of man. We are told by Solomon in Prov. 23:7, in regard to a certain man, "For as he thinketh in his heart, so is he." The same law that operates for one man on the carnal plane operates for all men in that same consciousness, and we see no reason why this should not hold good after the heart (mind) is renewed and lifted up into right relation to the One Mind, for after one becomes spiritually minded he would still be "as he thinketh in his heart."

Jesus taught the Truth that "out of the abundance of the heart the mouth speaketh," and then said further that one would be justified or condemned by his words. Matt. 12:34 to 37. We know what we do speak out of the abundance of our thoughts and they must be changed if we would always speak constructively. One whose mind is filled with thoughts of hatred and envy cannot truly speak

words of love—if he tries to do so they will have no substance in them—they will not be living words.

If you will take your concordance and look up the word "conversation" you will see what a change must be made in the mind and heart—conscious and subconscious, that the true followers of Jesus Christ may "order their conversation aright" and so be shown "the salvation of God."—Psalms 50:23.

* * * * * *

We are teaching regeneration because we are assured that it is the only way to life eternal. Generation leads to death. All the other organs of the body, in manifesting on the "physical plane," work for the good and upbuilding of the organism, while the generative organs, whose real work even in the physical is constructive, in that they generate the life fluid which should be sent to the brain, to each organ and to every cell and nerve in the body, to vitalize the whole man and to infuse with new life constantly, when they express in a sense way throw off this precious life fluid that rightly belongs to the organism. Thus this Judas steals from the other members of the body and depletes the entire system, bringing about in consciousness a lack of life, and weakness and death results.

The inclosed booklet, "Regeneration the Way to Redemption," will give you a more thorough explanation, and will show you that while we teach the Truth, yet we do not try to coerce anyone into following it. Everyone is free or should be free to choose for himself, and those who wish to remain in generation can do so, but it is our obligation, since we have the light, to show forth the "way of life" so that men may be more able to choose their path understandingly.

* * * * * *

Why should you consider the question of money sordid? Money is not an "evil," but is simply an innocent medium of exchange, whereby men are able to more conveniently fulfill the Divine Law of giving and receiving, and if you need this money, it is your right to have it, and in Spirit it

is already yours. The only trouble with any of us, is that we fail to recognize God in the little transactions of our daily lives. We must come into the realization of the spirituality of all things, even money. It is only because the race, not understanding the true nature of people and money, have called it "filthy lucre," that money seems to be "sordid." "The Father knoweth that ye have need of all these things."

Because your want is a Divine desire, and because the fulfillment of it is according to Divine Will and Law, you can easily understand why you should not look about you in an effort to determine from whence the fulfillment shall come. Trust the Father absolutely, and declare with rejoicing that your desire is fulfilled now, and in the proper way, at the proper time, all will be adjusted in Divine Order.

Declare: "It is God's will that I be prosperous and successful, and I trust and rejoice, for every need is supplied, and every desire of my heart is fulfilled."

* * * * * *

The intellect is a very subtle thing, and must be watched very closely, in order that we do not let it lead us astray. The mind has been trained in outer ways for so long that its general tendency is toward outer things, totally ignoring the Source of all good, which is within.

For instance: if you had been wishing that you would come into great riches suddenly through some wealthy relative, the finding of a pot of gold, or some other outer means, the mind would immediately take up the suggestion and begin "talking" to you along that line.

Then again, the revelation might be from the Spirit of Truth within you, pointing you to the wealth of unlimited possibilities in your own God-given faculties and powers and, because of former training, the mind might take up this Truth and give it an outer meaning and interpretation. You can readily see then, the importance of being sure that you are guided at all times by the One Holy Spirit, who was given to lead all people into the Truth and make them free and whole.

GOD'S WILL IN
ME IS HEALTH
AND HARMONY.

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Spiritual healing depends upon faith, and one cannot cultivate faith if the mind is continually looking to the appearance, laying hold of ideas of doubt, worry and anxiety. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." It is therefore necessary to dwell much upon love, power and presence of the Holy Spirit as a vitalizing, harmonizing, purifying factor in consciousness, that a steady and unwavering faith may be established. Without faith the Word of God cannot bring forth the perfect results. God's will for man is holiness (wholeness) and perfection. A clear realization of this Truth helps demonstrate health of body and affairs, and eliminates from consciousness all the weak, subservient thoughts that man has built up in thinking of himself as separate and apart from God. Claim your oneness with the All-Good Principle, and let flow into your consciousness the abundant life, health, love, strength, power and purity of the Father who loves to give these good gifts to his children.

The following letters are the fruits of faith and understanding, and are evidence that the Word of God is continually blessing all who use it in the Name of Jesus Christ:

HEALTH

Battle Creek, Mich.—Our little son, while blowing soap bubbles on the front veranda (a second story), climbed to the railing, lost his balance and fell a distance of about thirty feet to the concrete walk below. A passing taxi rushed him to the hospital, and when we arrived there some

ten minutes later, we were told by one of the best surgeons in the state that the injury was a crack at the base of the skull, and that there was no hope. His little body was rigid and as cold as ice. He was in an inward convulsion and bleeding from the nose and right ear. I did not allow my mind to dwell on material belief for one instant, but immediately wired Unity for help. When we got back to the hospital from the Western Union office the doctor said he was better, the bleeding had lessened, and the convulsion had ceased and his little body was becoming warm. He continued to improve and in two weeks was going to school with no ill effects, either mentally or physically, although it was generally believed that it would leave his mind affected. People familiar with the case consider it most remarkable, and do not understand, but we know that all things are possible with God. The letters and tracts you sent were so helpful, and we are surely grateful to Unity for the wonderful help which was so readily given.—*Mrs. J. C. T.*

Cleveland, Ohio—About two weeks ago I telegraphed you for prayers for my husband, who was critically ill with pneumonia. The doctor and friends gave up hope for his recovery, and I must confess I, too, felt that he was slipping away from us. Within twelve hours after I sent the telegram he began to breathe in a less labored manner. The cold sweats which had so weakened him seemed less frequent, and today he is up and dressed, every whit whole. My heart overflows with gratitude, and I see God's hand in this healing clearer than ever before. Please accept my heartfelt gratitude for your kind ministry.—*Mrs. W. DeM.*

San Jose, Cal.—I wish to tell you that my little boy H. is much better than he ever has been. The leg deformity is rapidly changing. The brace he wears was made to fit his leg and now it does not fit at all. Since the leg has become straighter the steel on the inside has broken and has stood apart almost an inch. This proves to me that the leg has straightened almost one inch, and the steel had to break to accommodate the leg. I give thanks for this wondrous improvement.—*Mrs. B.*

Little Rock, Ark.—I was severely burned by my gas-stove exploding, rendering me unconscious. I called, "Oh, Lord!" and he came. My face, head and hands were burned. My dress caught fire, but the fire went out without any help or effort from human hands; only the great Physician administered. I never suffered a pain. My neighbors thought I should have a doctor, and I told them that I

had one that gave me all the assistance that I needed. My husband came in fifteen minutes, much earlier than usual. I feel sure that the Lord sent him. He immediately said, "Let the breath of Life blow out the fire," and thank God I am well and without a scar.—*Mrs. E. P.*

Reno, Nev.—When I wrote you for prayers for my husband, the doctor had put the broken arm in a cast, but he was hurt so by the fall he was suffering in every part of his body, it seemed, and was so nervous. One night he awoke with all pain and bad feeling gone, and with perfect rest and freedom from all strain. He said, "It is Unity; they are helping me now," and from that time on he has suffered no pain. We constantly thank God for all good that blesses us, and we ask the Father to bless and prosper Unity.—*Mrs. J. A. P.*

Honolulu, Hawaii—I thank you so much for your helpful thoughts for my friend. Her recovery has been quite wonderful, for her mental condition was so awry. She has taken a new lease on life, and the cloud has lifted from her brain and she can see and understand. It is wonderful, and I am more and more thankful to God every day. I also am thankful to you for your helpfulness.—*H. D. H.*

Magalia, Cal.—I have been intending to write to you and tell you how much improved I am, that the lump in my breast has disappeared, and the swelling has gone down until the left breast is normal again.—*Mrs. F. G. B.*

Boston, Mass.—I wrote you for prayers for Mr. U. For several weeks previous to my writing I had been talking and reading UNITY to him, and advising him to trust in God and remove the truss which he wore, having worn it thirty years. He, rather doubting, did not see how he could go without it, but later I found he had taken off the truss of his own accord, and was surprised but thankful. After three days he asked for the truss, saying he had been advised to put it on again. Then I told him to keep trusting a few days longer, and if God failed him he could consider what he had been told, and again take up the truss. He has tried it, and today admits God's blessing, and the true and wonderful peace and freedom that has come to him through the power of the spoken Word.—*Mrs. E. deS.*

Oakland, Cal.—Relative to Mrs. B. for whom I requested prayers several months ago; she let both the doctor and medicine go, and is out of bed. She is feeling splendid, and looking fine. Prior to her sickness she was so fleshy she could hardly get around, and now all this excess fat has

disappeared and she states she has never felt better. I am continually helped and have known nothing else but health and prosperity for the last three years.—*P. M. D.*

Kineo, Maine.—I had a telephone call from my brother's family physician in the city of B., telling me that my brother was entirely out of his mind; that his wife had gone away on a trip to Canada, and he advised me to come at once, saying that my brother would have to be taken to a sanatorium immediately. For a few moments it seemed I did not know what to do; then a voice seemed to say to me, "Now is your chance to demonstrate Truth." I sat down and tried to think clearly, and suddenly the thought flashed through my mind, "God is all the mind there really is, and my brother partakes of this Divine Mind." Then another thought followed: "I will fear no evil, since thou art with me." These two thoughts I held, and repeated again and again until all fear had fled from me; then, after writing to you for spiritual help, I felt as if everything was all right. I went to B. the next day, and reached my brother's door just as the doctor drove up. Without thinking how it must sound to the doctor I exclaimed, "Well, doctor, my brother is all right." He replied that he had not seen him since talking with me, but he feared the worst. Upon entering the house, he seemed astonished to be greeted by my brother, quite as though he were making merely a friendly, rather than a professional call. I remained two days, and my brother was in the best of health and spirits when I left, and he returned to work next day. The doctor seemed really puzzled over his speedy recovery, but like Mary of old, I knew whence the blessing came, and pondered these things in my heart. Only God and the power of Infinite, Omnipresent Good accomplished such a wonder, and I am more and more grateful each day for my knowledge of Truth. —*V. K. T.*

St. Petersburg, Florida—I have great happiness in telling you that Mrs. I. C., for whom I asked your prayers for unbalanced mind has recovered.—*A. D. B.*

Richfield, Idaho—I recently had a demonstration over a claim of lagrippe which my husband had. It appeared to have a powerful hold on him, and he could not use his eyes at all. I did not know the thought causing the claim, but held to the Truth faithfully in the silence for over an hour, and I felt assured my word was not in vain. By four o'clock he was up and decided to go to the office, and has shown absolutely no signs of the inharmony since. All I

could think of when I actually saw the result was, "Glory to God in the highest."—*Mrs. F. W.*

Longton, Kans.—Relief came within an hour after the telegram was sent. The child is around playing quite a little this morning. You may cease prayers as the fever is broken.—*Mrs. A. H.*

Cleveland, Ohio—It is simply wonderful what you have done for Mrs. B. She was in an advanced stage of pneumonia, and today she is well, and all signs of the disease gone. She is eager for the Truth, and is very receptive to it.—*M. E. K.*

North Vernon, Ind.—When I wrote to you for prayers for my son, he had been ill two weeks. The glands on one side of his neck were so enlarged that he held his head to one side until it almost touched his shoulder. As soon as I mailed the letter, he began to get better and in two days he was so well he woke up ready for a romp. There has been such a noticeable improvement also in his school work.—*Mrs. J. F. H.*

Beatrice, Neb.—A day or so ago I wrote you asking prayers for my daughter who was suffering with severe earache. Almost immediately she was relieved, and went right on with her music. We thank you very sincerely.—*Mrs. W. B. P.*

Seven Mile Ford, Va.—I wrote you about two weeks ago asking help physically and mentally for myself and loved ones. The result has been wonderful! The baby's constipation is entirely cured, and was before your letter came. My improvement is marked, and also that of my husband.—*Mrs. C. E. A.*

Arkadelphia, Pa.—I wrote you for my boy who had pneumonia, and was so sick people thought he was dying. I got a letter from him the other day saying he is well. I know it was your prayers that healed him. Praise the Lord! —*N. D.*

Buffalo, N. Y.—I am glad to report to you the evidence of prosperity, the result of your prayers and Prosperity Bank. I mailed you a letter for prayers for a bad fall I had, and I was healed almost instantly, about the time you received my letter. Everyone thought it a miracle that no bones were broken. As soon as I was up from the fall, I declared the Truth that no accident could happen to God's child, and I suffered no pain after that. I arose the next morning and there was not the slightest evidence of any bruises on my face. I think this wonderful for one who

was seventy years young last May. I have many demonstrations of the Truth, and I am sure it is through the direction of the Spirit, and the study of your beautiful literature that has brought about my perfect health.—*Mrs. L. H. M.*

Santa Rosa, Cal.—I wrote you a week ago for prayers for Mr. J., who the doctor feared had pneumonia. The morning after I mailed my letter the patient was so much better he did not need the nurse supplied by the doctor.—*F. E. M.*

Seattle, Wash.—I am happy to tell you that the fractured arm for which I asked your prayers is well. In three weeks time I was able to comb my own hair and dress myself, and have used it ever since. I had no doctor, but at the urgent request of friends I had one examine the break and he said it was healed all right, while ten years ago I had the same kind of a break in my other arm and had it in splints for eight weeks.—*M. E. J.*

Whitefield, N. H.—My sister wrote to you a month ago, asking your prayers for spiritual and physical healing for both of us. I have discarded my colored glasses, and my constipation is cured.—*T. E. W.*

Austin, Texas—I asked prayers for a little nephew suffering with cholera infantum, and it seemed impossible to find any nourishment that he would retain. In a few hours after writing you a change for the better occurred. I have had a number of blessings for which I feel most grateful, and I do thank God many times a day for learning something about UNITY.—*Mrs. A. C. W.*

Oak Park, Ill.—Our hearts have been uplifted by your literature, our financial conditions made better, and health has been restored. I asked prayers for my husband some weeks ago, as the doctor said he had pneumonia, and he was restored to health like magic. It caused a great deal of surprise to many.—*Mrs. E. B.*

Greeley, Colo.—I received a letter from little J.'s mother, the little boy whom you held for freedom from epilepsy and paralysis. She tells me that he is well and will start to school soon.—*Mrs. M. H.*

Milwaukee, Wis.—I wrote you some time ago for prayers for a weak back and side. Also to cure the pimples on my face. I am entirely recovered and I never felt better in my life.—*Mrs. H. R.*

Salt Lake City, Utah—I wrote you of my son's trouble, boils and a severe cough. One boil was manifesting

in his nose, and his nose was swollen and very painful. At night when he came home he said, "Mother, the boil is disappearing, it does not hurt one bit." He did not know that I had written to you for your prayers. I praise God for his freedom and wholeness.—*L. M. E.*

Bloomington, Ill.—About a month ago I wrote for prayers for my son who had sore eyes, and before I received an answer from you his eyes were well, for which I am so thankful to God and to Unity.—*Mrs. J. L.*

St. Louis, Mo.—I am very thankful to tell you that I am a well woman. My bowels have adjusted themselves properly, and my neck is normal again. I can see this morning to read without glasses, which I have used for thirty years. I thank God for my many blessings.—*Mrs. M. B.*

Seeley, Cal.—My sense of smell which I had lost for several years has returned. Words fail to express my gratitude.—*K. D.*

Ralls, Texas—I am very thankful indeed for your help for our son, who was so badly hurt with the well drill, the doctor did not think he would recover soon, if ever. The doctor said one of his kidneys was torn loose. He got up in a very short time and is at work again, for which I am so thankful to you, and to God for helping us in our trouble. —*Mrs. M. E. A.*

Philadelphia, Pa.—I wrote you nearly a month ago asking for help in overcoming rheumatism in my right foot and ankle. My foot is cured and I am walking quite easily, not even limping. I began to feel better as soon as I had sent the letter to you. I think it is very wonderful and I am deeply grateful to God and to you, as I had suffered so much for months.—*E. P.*

Auberry, Cal.—I thank God for the healing words of life. Even before I received your letter, I began to improve in health and I am now free from the cough that gave me so much trouble. I thank God daily for restoring me to health and you through whom the restoration came.—*E. G. M.*

Salt Lake City, Utah—The woman whom I took from the asylum after her ten years confinement there is now free and caring for herself. A letter from her every month always mentions Unity and how much it helped her and is still helping her, and she now mentions sending for the Course of Lessons. It all makes me very happy and oh! so thankful to your blessed society for its wondrous help.—*L. M. E.*

Three Rivers, Mich.—It has been more than a year

since I was cured by prayer of a stomach trouble of twenty years' standing, after being given up by the doctors. Praise God from whom all blessings flow!—*C. E. V.*

Granger, Wash.—I am pleased to say the pyorrhea has left my gums.—*Mrs. D. F.*

Winchester, Ind.—One year ago I was visiting a friend, who gave me a book called UNITY to read. I fell in love with it. I was in a terrible condition and I wrote you asking prayers for constipation and intestinal weakness. I give thanks for marked improvement. I had an ugly growth coming on my throat which was almost as large as an egg. I thought if I was cured of the other trouble I would ask help for it, but it is gone, and I do not know when it went away. I rejoice with all my heart. God's Word is quick and powerful.—*Mrs. M. H.*

Denver, Colo.—I wrote to you for prayers for blood poisoning in my face. About when my letter had time to reach you, I noticed a cheerful, peaceful feeling and the swelling came to a head, and a great deal of matter came forth for several days. Then the swelling receded and the pain subsided each day until Sunday morning when I awoke to find the opening closed and no pain. I returned to work Monday and the improvement after that was rapid. There is no mark or scar to be seen and all my friends are saying they never saw such rapid healing, because it looked so terrible when at its worst. God bless you in your good work.—*C. G. M.*

Watertown, Mass.—I want to tell you of Miss E. I. P., for whom I wrote you in the summer. She was at the state hospital, but has never had to go back. She has a new guardian and is free to come and go as she pleases. She called on me last week, and was looking bright and happy again. I thank you for the great help you gave her. She feels that you were the means of bringing her out of the hospital.—*Mrs. C. B. T.*

Chicago, Ill.—I wrote to you about my husband's condition of sick headaches, for there was hardly a day in the past thirty years that he got up without a headache. Since I wrote you he has been free from headaches. I am so thankful for this great blessing.—*Mrs. M. K.*

Cleveland, Ohio—I thank you for your prayers for my husband, who was critically ill with penumonia and extreme physical weakness. He has made complete recovery, and we are praising God and Unity for this wonderful demonstration. At the time I telegraphed you he was sinking

very fast, and had taken only liquid food for three weeks. According to all appearances he could not recover, but God's inexhaustible Life was not withheld.—*Mrs. W. M.*

PROSPERITY

South Park, Kans.—At the time I sent for the Prosperity Bank, I had a financial obligation which had to be met. I had no idea where to turn to get the money and I did not have one cent of it. Just after I had sent your letter to the mail box, I was talking to a friend over the telephone and happened to mention this great obligation, which I had to meet in a few days. You can imagine my surprise and thankfulness when she volunteered to loan me the entire amount. I accepted her offer for I realized it was the way which had been opened for me. Since that time my husband has changed his work to an easier, better paying position, and I had a chance to give lessons which paid well, and now I owe my friend only ten dollars of the debt. Yea, verily, the Lord will provide and he prospers me in all that I do. I heartily thank you for your prayers, and pray that your work may ever be blessed with victories as it is today. —*Mrs. C. P. B.*

Doyle, Cal.—We received many good things while we had the bank. My husband received a sum of money that he had loaned some time ago, and which he did not expect to get back. We also rented our house which had been vacant for over a year. Best of all we are just beginning to realize that God is our supply. We are indeed thankful for your prayers.—*Mrs. L. A.*

Chicago, Ill.—I wrote you asking your prayers for success in my school work. After holding the thought you sent me, I soon realized the quickening power of the Holy Spirit illuminating and renewing my understanding, and I received very high grades throughout the quarter, making thirteen points. (Only six are required.) I am constantly rejoicing and giving thanks to my Father who giveth me the victory.—*L. R. G.*

El Paso, Ill.—Within a few days after I asked for the Bank we received money from three sources and was totally unexpected. Immediately following that my husband's salary was raised, though this was not the time to expect that either. Right after that a boy came our way who needed a home and we took him. We have felt that all was from the Spirit and it is impossible to express our thanks. —*Mrs. W. J. L.*

Hollywood, Cal.—About ten days ago I wrote you asking for help to rent my house. Before the letter left the city some people came to look, and in two days more they came back and took the house. I found it necessary to purchase a gas range. The Spirit led me to look in the papers and I found a lovely range almost as good as new advertised, which the lady sold to me for just one-third of the original price, and which was less than the price of a cheap new stove. The people who had lived in my house, but who had moved out came back and paid all the back rent. I cannot thank God enough for all he has done for me.—*M. R. D.*

Seattle, Wash.—I consider the demonstration wonderful in the case of my friend. Work came so quickly after writing the Silent Unity, when he had waited months without a ray of hope.—*M. P.*

Chicago, Ill.—I certainly had a wonderful demonstration of God's goodness to me through Unity and my own efforts. It seemed I could not secure a position worth while, or in a location convenient to my present home. I held steadily to the thought that there was a place for me, and that eventually it would open up for me. I came to this position with a larger salary than the old place, going to work about 3 o'clock on Wednesday afternoon, and on Friday I was promoted and given charge of the Stenographic Department. I am wonderfully happy in my new work and can hardly realize the change in my mental condition. I pray constantly for God to guide me in my efforts.—*I. E. W.*

Carrollton, Mo.—I must tell you of the results of the Prosperity prayers I received through you, and the Higher Power. My house was rented in one week after I sent you the letter. I have also received other blessings for which I thank you and our heavenly Father.—*Mrs. B.*

San Jose, Cal.—When I wrote you last my husband was sick in bed, but your prayers have done wonderful things. He is working, has a raise in salary, and I have been offered a good position. I also wanted a better understanding of your teachings. Before when I would declare God as my sufficiency, I would always turn toward material things, which I knew must be overcome. Now I have the consciousness of God's inexhaustible abundance along all lines.—*Mrs. R. A. D.*

Oak Cliff, Dallas, Texas—I am very glad to report that my grandson found a position a week or two ago, and

seems to be giving satisfaction in his work. I rest in the assurance that the Christ Spirit is continuing its ministry for me and mine through Unity, and God will bless you in this work of love for humanity.—*Mrs. M. S. P.*

Pittsburg, Pa.—I thank you for your prayers. My daughter has secured a lovely position. She has easy work and shorter hours with more salary.—*E. K.*

Kansas City, Mo.—I am sending you the money from my bank and I wish to tell you of the good that has come to me since I wrote you for it. My husband has been engaged as a retail drug clerk for several years, and the confinement, long hours and irregular meals had greatly impaired his general health. I had been praying for a better position for him, so when he came home and said that he would be through at the store where he was employed, on the 15th, I knew there was something better in store for him. It was at this time that I sent to you for the Bank, so along with the instructions you sent I asked God to show my husband the way, and I realize that the Spirit was adjusting all our affairs. Shortly after this he went to work for one of the largest drug firms in this city. My husband's health is much better, and I thank you for your prayers. May God bless you and yours, and I thank the dear Father for the blessings that have come to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—*Mrs. J. A. S.*

Washington, D. C.—I thank you heartily for your ministrations in my daughter's behalf. She has been successful in obtaining the position she desired.—*Mrs. H. D.*

E. Pittsburg, Pa.—Praise be to God and with loving thanks to you, I am happy to state that my wife and I are very happy with the change in our financial affairs, and we realize that it was brought about by the persistent and living prayers of our dear Unity friends. We also realize that God is the Divine Source of all our prosperity, and from him cometh everything that is good. We praise God for the help received.—*Mr. W. G.*

South Pasadena, Cal.—I am thankful to state that I was able to start to work again today. I secured a nice position which came to me from a large eastern manufacturing company without making application for the place.—*A. M. S.*

Cohers, N. Y.—I wrote you asking prayers to rent a flat. The following Monday a family moved in and are so well pleased with the house that they say they will never

move again. I have been studying Unity only a short time, and I have filled up between ten and fifteen empty tenements that had been idle for two years. When I look at all those tenements filled and all paying well, I can only exclaim like Thomas of old, "My Lord and my God!" Nothing else could have done this thing.—*Mrs. H. B. L.*

Edmore, Mich.—I have been wonderfully blessed and prospered since the arrival of my Prosperity Bank, and I give God the praise.—*I. B. W.*

Los Angeles, Cal.—I received the Prosperity Bank on the 17th, and on the 20th my husband went to work, after having looked in vain for work for over a year. I owe so much to the neighbor, who so kindly loaned me copies of UNITY, and pointed the way to freedom and a fuller life. I was so discouraged, and it began to look to me as if God had quite forgotten us, and was not enough interested to lend us a helping hand. Now I understand what and where we lacked. It all seems very wonderful, and I have absorbed the Truth as a dry sponge does water.—*Mrs. G. S.*

Oxnard, Cal.—Through you prosperity has come to me, and I wish to show my appreciation, and enclose love offering.—*Mrs. B. P.*

Tacoma, Wash.—I wrote you for prayers for work for my son. He got work immediately and has held the position five months, and now has a raise in salary. The work is to his taste, and the best position he ever had. I also sent for a Unity Bank, and my month's prosperity prayers have brought me fine results. I praise God for all the wonderful fulfillment, and the dear Unity workers that are certainly God's dear children.—*L. J. K.*

Gerber, Cal.—Prosperity is ours. Abundance is coming to us from every source. We are meeting our payments one after another without the least worry or trouble. Every room in our rooming-house is occupied day and night. We are so grateful for your help, and thanks be to God for our prosperity.—*Mrs. E. A. R.*

Reno, Nev.—Your letter of January 12th is received. My husband has worked almost every day since I wrote you. We are feeling better in health, and a friend offered to give me piano lessons and told me where I could get the use of a piano.—*N. W.*

Tacoma, Wash.—My garage was sold almost immediately after asking your prayers. Since reading "Extracts from Letters" in December UNITY, the Spirit of Di-

vine Love has been quickened in me, and peace and joy is now mine. I praise his Holy Name forever. I had just finished writing this letter, when the loveliest people came and rented the rooms I spoke about. God is indeed very good to me.—*F. S.*

Macon, Ga.—I wrote to you several days ago, asking for help that my dog, which had been away over a week, might be returned to me. I also asked your help in financial affairs. I am glad to tell you that as I was standing on the corner waiting for a car, a couple came along with grips, and my dog tied; they being on their way to the railroad station. I followed them and sat down in the waiting room with them. My dog recognized me, so I told them that I had been looking for my dog for some time and I was so glad to find him. I am so thankful and so grateful that my financial affairs are clearing up. Praise God.—*E. M. G.*

Nelson, B. C.—Your letter reached me yesterday, just when debts were pressing and all looked so dark. I thought the message the most beautiful I had ever received from you. By four o'clock the same afternoon money was given to me and I paid several debts, and wiped a small sum off of three big debts. My heart is full of praise, and I want to thank you again for your spiritual help.—*E. W.*

Elma, Wash.—Last spring I sent for prosperity prayers. I have had better success in many ways since. Your prayers have certainly healed my little son. Since reading UNITY and "Cady Lessons" I have no use for my glasses.—*W. E. C.*

Staunton, Ill.—Your prayers were a great success. One of our clerks remarked that our business had never been so good before in the month of January. But since your prayers have been given, prosperity has come to us freely. —*Mrs. W. H.*

FREEDOM

Chicago, Ill.—I was so worried and upset by the persecutions of a certain individual with whom I worked that I had just about made up my mind to leave when there was a change made, and now I will have a very kind man to work for. It is with thankfulness that I write you, as I know that my affairs have been guided by God's hand.—*E. S.*

San Jose, Cal.—I asked your prayers for freedom for my son. I knew he meant well, but he would smoke cigarettes and he did not seem to get the right start, but today I

had a lovely letter from him, and he says he has quit cigarettes and is working hard. I sent out a prayer of rejoicing and thanksgiving. You have helped me and mine so much. —*Mrs. M. E. N.*

Huntington, W. Va.—I have word from my son that he has drunk no liquor since Christmas, and says he is done with the habit. Praise God! the giver of every good and perfect gift.—*Mrs. S. L. M.*

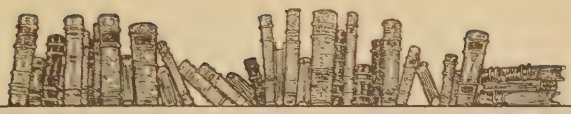
Houston, Texas—My husband was a hard drinker, and I told him I had asked for prayers for him. He said that God would not answer prayer and continued to drink. I thought I would just wait to write you, and later started asking God's blessing each day. This time I did not tell my husband I was praying for him, and on New Year's day he quit drinking, and today he is a changed man. He is working and attending to business. I wish I could tell you all that the teaching of UNITY has done for me. There is a peace that passeth all understanding in my home.—*Mrs. L. W.*

St. Louis, Mo.—I have followed a thought in your monthly UNITY, and thank God that it cured me of the drink habit, and also cured a friend of mine.—*E. Z.*

San Francisco, Cal.—I am progressing very rapidly in the understanding of Practical Christianity, and since my last letter I have given up eating meat, and also have stopped using rouge and powder. I must tell you that the latter was much harder to do than the former, and when I looked at myself in the mirror on the first day I looked deathly pale, for my only object in using rouge was to look healthy. But since studying with you I have learned that to acquire rosy cheeks and a clear complexion, I had to give up the rouge which has spoiled what formerly was a beautiful skin. I have noticed in the last few days a slight tinge of color, and an improved circulation.—*F. T.*

Northfield, Minn.—I asked for your prayers for a man of our household that drank. For five weeks no drinking has been done. He goes to town and comes home sober, and before he was never sober, night or day, and for this I thank you, and also our God who leads us to our highest good always.—*Mrs. J. S.*

Chelsea, Mass.—With the prayers of Silent Unity in some special problems, my husband and I have grasped the idea of true prosperity. What seemed a dark problem of "drink" has also vanished, and my husband is indeed a radiant son of God.—*E. W. M.*



PUBLISHERS' DEPARTMENT

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SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

A NEW SILENT SEVENTY IDEA

The Society of Silent Seventy is now issuing Membership Certificates. Heretofore, when enrolling a new member we have merely written a letter regarding the privileges of membership, inclosing a little slip bearing the membership number. Now we have neat little cards, which will fit nicely in your pocket-book, bearing the membership number and calling attention to some points to be remembered in connection with Silent Seventy activities. As this is a work of Love, these cards are pink—the symbol of Love. They will be sent to all new members, also to any of our present members who will write us stating that they wish one of our new Membership Cards; they will be sent gratis.

UNITY readers who are not acquainted with this very interesting and important department, are invited to write the Secretary, who will gladly inform them.—*Secretary, Society of Silent Seventy, 917 Tracy Ave., Kansas City, Missouri.*

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. G. F. Ritter, 1438 McCormick Ave., Ozene Park, N. Y.

Mr. Willies H. Hart, 1101 Jefferson Ave., Grand Rapids, Mich.

Mrs. C. H. Aldrich, 33 South St., Bellows Falls, Vt.

Anna L. Collins, 362 Washington St., Hempstead, L. I., N. Y.

Fred Winslow, 414 W. Frank St., Kalamazoo, Mich.

J. T. R. Evans, Bagillt, North Wales, Great Britain. By correspondence only.

Hugh B. Keeney, Room 414 Y. M. C. A. Stockton, California.

Mrs. M. E. Herron, 395 Lexington St., Auburndale, Massachusetts.

Mrs. Arthur K. Meyers, 639 S. 2d East, Salt Lake City, Utah.

Mrs. Harriet McCormick, 2222 W. Washington St., Phoenix, Ariz.

Mrs. M. V. Taylor, 1227 Coke St., San Angelo, Texas.

Mrs. H. C. Blackmon, 115 Court St., Clarksdale, Mississippi.

Mrs. Lucetta M. Lang, 1037 W. Broadway, Toledo, Ohio.

Mrs. E. A. Johnson, Hotel Maywood, Maywood, Ill.

Miss Ethel Reeder, Brantford, Ontario, Canada. R. R. 3.

Mrs. Elliot Conden, Murray St., Flushing, L. I., New York.

Mrs. G. W. Jackson, R. R. 3, Madison, Wis.

Kate Winter, 117 Santa Barbara Ave., San Luis Obispo, Calif.

Mrs. Lulu Helm, 1422 North 9th St., Fort Smith, Arkansas.

George T. Pye, 526 N. Stevenson St., Flint, Mich.

GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TOWARD MEN

We have not felt that the time was ripe to make an open declaration of peace, until now the Spirit says, "Let the Word of Peace go forth."

Unity people the world round are declaring peace and good will among all men. The mental forces that made for war are near their end, and our word of peace will help to bring about final adjustment of the minds of all men in Divine Love and Wisdom. "*And there shall be no more war.*"

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the May UNITY:

CLASS THOUGHT

May 20 to June 20, 1917
Held daily at 9 p. m.

I Am a New Creature in Christ Jesus.

PROSPERITY THOUGHT

May 20 to June 20, 1917
Held daily at 12 m.

The Riches of the Christ Mind are Now Manifest in My Affairs.

Are you a member of the Unity Good Words Club? If you are, do you wear the emblem of the Club? Scattered over the face of the globe there are 7,000 persons who are registered members of this Society. Just think of the pleasure there would be in the hearts of these members if they could recognize each other as they pass to and fro in their work in the world. The emblem of the Unity Good Words Club, made in the form of a neat, attractive pin, is helping fellow-members to know one another. The Central Secretary, 917 Tracy Ave., Kansas City, Mo., can supply the pins in gold plate for 40 cents, postpaid; also in solid gold for $1.00, postpaid.

If you want a perfectly good cloth bound copy of "Lessons in Truth," and do not want to pay the regular price for the book, order one of the 75-cent editions. The contents of this book is exactly the same as the present $1.00 edition; there is, however, a difference in the type and binding, but this does not matter materially.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of May to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is $1.00 a year. (Add 52 cents for foreign or Canadian postage.)

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave. (Unity Building), Kansas City, Mo.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

ANOTHER UNITY BUILDING

Another building is under way at the Unity Headquarters. The large plant which we moved into in 1915 is entirely inadequate for our present needs. A wing is being built on the south, four stories high, thirty-six feet wide and ninety-eight feet long. The usual reinforced concrete and brick construction will be used throughout.

The new structure will cost about thirty thousand dollars, and it is necessary that we put out several thousand dollars worth of bonds to meet the immediate needs of the builders. Unity friends who have funds they wish to invest at 6 per cent are requested to correspond with us.

UNITY 6 PER CENT BONDS

We are issuing these Bond Notes to help pay for material and labor on the New Unity Building addition, which will cost about $30,000, and for extension of the Unity work. Write for particulars.

UNITY SCHOOL *of* CHRISTIANITY
913-925 Tracy Avenue, Kansas City, Mo.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg., Metaphysical Headquarters and Library, 126 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2200 20th St.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Dertoit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg., Annex, 1713 Sansom St.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louis Foulkes, 209 The Normandie, 9th Ave. and University St.; Divine Science Reading Room, 216-18 Crary Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. M. Hunter-Jones, Royal Cecil Hotel.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
Scotland, Edinburgh—School of the Indwelling Christ, 50 Comiston Drive.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth Street.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation; and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name .....

   Address .....

   City .....

   State .....

2. Name .....

   Address .....

   City .....

   State .....

3. Name .....

   Address .....

   City .....

   State .....

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender .....

Address .....

City .....

State .....

4-17

"IN CHRIST'S GARDEN"

Mary Brewerton de Witt

In this refreshing book is found, clothed in beauty of style and loveliness of spirit, an inspiring narrative of a soul's experiences in realizing its oneness with the Father. As we enter Christ's Garden and follow, in spirit, the leading of the Master, there is awakened within us a sense of joy and love which develops into conscious spiritual power. Such close relation with the higher self, as is gained by reading this lovely book, gives us the assurance that our souls are constantly growing nearer the heart of the Infinite.

The author gives forth her charming book "Unto those who understand, that their realization of the Divine Love may grow the greater, and unto those who do not understand, that their eyes may be opened to perceive and their ears be opened to hear the voice of the Beloved in all Nature. To those who know love, to those who seek love and to those who know not love."

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. Price 50 cents. Sent to any address in a dainty handmade envelope, postpaid.

THE STRENGTH OF JOY

John L. Chesnutt

Charles Fillmore recommends this delightful booklet in these words:

" 'The Strength of Joy' points the way to peace and joy, and makes the path easy to the obedient disciple."

The metrical style in which "The Strength of Joy" has been rendered makes it quite a classic. In spirit and size this late booklet by Mr. Chesnutt is just right for a dainty gift. It is a greeting that one would wish to send a friend to cheer, encourage or strengthen him.

"The Strength of Joy" is especially attractive in its

antique cover of Alexandria Japan with title in gold. The printing of the pages appears on creamy paper that harmonizes beautifully with the cover, and envelope which accompanies it.

The price of single copies is 15 cents, but, as many of our readers will want a number of the booklets, we reduce the price to 10 cents when they are ordered in lots of five. These prices include postage and cost of envelopes.

JOY

JENNIE H. CROFT

This little guide to Joy and Attainment will find many souls eager for the message that it contains. Its truths are welcomed by the hosts of friends who find the author's "The Practice of the Presence" so valuable.

In a clear and forceful style Mrs. Croft presents the fact that the way of highest attainment lies in conscious union with the Source of all that is. It is here that man finds his joy, his peace, and the satisfaction which fades not away.

Bound in delicate Sunburst Cover of ecru, and inclosed in a handmade envelope of the same material, this "Joy" booklet bears a real Easter suggestion. It will be mailed to any address for 20 cents.

TREASURE-BOX

IMELDA OCTAVIA SHANKLIN

A story for children which is full of all the fascination and charm of a fairy story and yet rich with the highest teaching for character building. Miss Shanklin's writings are all virile.

Two maidens, Walin (pronounced Vahlin) and Basha, are looking every day for the coming of a beautiful White Princess bearing wonderful treasures. While living and playing like all normal children, they are storing up ideas and thoughts which are the real treasures of life. Basha doubted and was willful, and failed to do the best

she could. Walin was full of faith and love and service. The Princess came and found Walin ready to go with her, but Basha was left alone on the beach, all forlorn. However, the lesson was good for Basha; she set about making ready to follow after, and finally found her happiness also with the Princess and Walin.

The little book is most artistically gotten up, with numerous pen illustrations and halftones. It is printed in two colors—orange and black. Forty-eight pages. Price 50 cents.

CONSECRATION OF THE ROOM

Mary Brewerton de Witt

In this beautiful folder is found a delightful greeting. Many homes have been blessed by the good words found in this practical prayer. The thoughts in it pertain to the individual, the home and its surroundings. They explain how the atmosphere of the entire home can be completely changed by using certain words. Thought of life, health, peace, prosperity, wisdom, joy and many others are given in it, and the reader will find them of great value in his spiritual development.

Artistically printed on antique paper of rich tone and fine texture. Size 4½ by 7 inches. Inclosed in a uniform handmade envelope. Price 25 cents.

FINDING GOD

Charles Fillmore

In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elemental metaphysical student. Not only is God described, but directions are given for gaining a further expression of his infinite Power, Wisdom, Love and Substance.

Certain spiritual understanding is necessary before it is possible to attain the consciousness wherein we are one with the inspiration of God, and the study of this booklet

will help us to gain the fuller realization of our oneness with the Father.

Printed on toned antique paper with artistically designed Antiquarian cover, "Finding God" sells for 20 cents. The booklet is inclosed in a handmade envelope which matches the binding.

WEE WISDOM'S WAY

Myrtle Fillmore

In a form to fittingly carry a beautiful message of life and truth, Mrs. Fillmore's book, "Wee Wisdom's Way," is entering upon its fifth edition.

There are expressions of delight from all who have seen this new, enlarged book. It has the merit to grow more popular than any of the former editions.

The text is handsomely printed in beautiful, clear type, on paper of special finish. The cover design in two colors, with attractive binding, makes the book a charming gift. The illustrations of "Wee Wisdom's Way" are noteworthy features. They are the work of an artist who has felt the power and inspiration of this extraordinary message.

The author has also enhanced the value of the book by a thorough revision and the addition of four chapters which carry the story to a more perfect completion. "Wee Wisdom's Way" is a true story of the effects of Truth's teaching, and should be read by grown folks as well as by children, for it teaches wonderful lessons of healing and faith.

This beautifully written, richly illustrated and well printed book sells for $1.25, postpaid.

GIVING AND RECEIVING

Charles Fillmore

The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first

learn to give, not as charity, but as described in this wonderful booklet. Artistic cover and envelope. Price 20 cents.

TEMPLE TALKS

Charles Fillmore

Temple Talks are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

A set of Temple Talks consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman. We are offering a set of these books in artistic paper covers, packed in a neat box, for $1.00. Also a set of the cloth bound, in box, for $3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

UNITY BEAUX ARTS SERIES

This delightful series which was so popular last year, has come out in a new edition this season to add happiness to those who would know the essential truths of life.

The series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following is a list of the complete series. We call your attention to the special price of $1.00 which we make for the six booklets when ordered at one time. Single copies are 20 cents. Dainty handmade envelopes to match are sent with the booklets.

"Directions for Beginners," by Charles Fillmore.
"Finding the Christ in Ourselves," by H. Emilie Cady.
"The Subconscious Realm of Mind," by J. R. Rude.
"Trusting and Resting," by H. Emilie Cady.
"The Practice of the Presence," by Jennie H. Croft.
"All Sufficiency in All Things," by H. Emilie Cady.

MISCELLANEOUS WRITINGS

By H. Emilie Cady

Author of "Lessons in Truth," etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

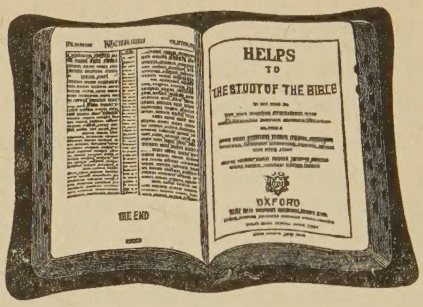
Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follows:

If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents; cloth binding $1.00.

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Avenue, Kansas City, Missouri

OXFORD BIBLE OFFER
with
UNITY MAGAZINE



According to special arrangements which we have made with the Oxford Press, we can offer our readers the new Oxford Bible at an exceptionally low price, notwithstanding the increased cost of paper and printing.

This Bible is beautifully and durably bound in Keratol, a vegetable composition that looks very much like leather. It makes an excellent binding; it is stronger than much of the leather used on Bibles. Only an experienced person can tell that the binding is not leather. *No leather or any animal product enters into this Bible or its binding.*

This special Oxford Bible is *self-pronouncing*. Particlar attention is called to the proper names and difficult words which are divided into syllables and accented so they may be pronounced correctly.

One good feature about this Bible is that it is indexed. The book has round corners with red under gold edge, with covers overlapping.

All Bible students will find the Teachers' Helps in this Bible the most valuable for Bible study. Being written by the foremost biblical scholars in America and Great Britain, *they can be relied upon absolutely.*

There are thirty-two full-page plates, twelve of which are reproductions from photographs of scenes in Bible lands, taken recently and showing conditions as they are today. Also fifteen maps, beautifully printed in colors, and an indexed Atlas to the Bible.

The Helps are the most complete to be found in any Bible, and are arranged with regard to the greater convenience of the student in one alphabetical order.

The size of the Bible is 5½ by 8½ inches. Weight 48 ounces.

The paper used is dull-finished Oxford, fine white paper, which has no gloss, so that the page may be easily read, no matter at what angle the book is held.

THE OFFER

We offer this Oxford Bible with a year's subscription to UNITY Magazine for $3.00, sent postpaid.

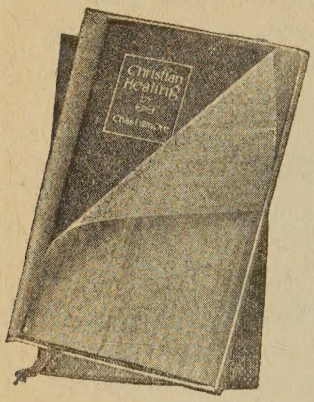
TO OUR SUBSCRIBERS

Should you desire to take advantage of this Bible Offer you may do so by having your subscription extended.

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Avenue, Kansas City, Missouri

Two Handsome Books

At last you may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.



The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

The price of "Christian Healing" and "Lessons in Truth" in flexible binding is $2.50 each.

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave. (Unity Building), Kansas City, Mo.